

TABLE: GROUP (C) DHAMMĀRAMMAṆA LINE - ONLY WHOLESOME GROUP

TABLE: GROUP (D) DHAMMĀRAMMAṆA LINE - JHĀNA MENTAL PHENOMENA

(CAUTION: If discern only Unwholesome groups of the 6 lines (sequences?) continuously, the light may become dim. Therefore discern both Wholesome groups and Unwholesome groups together in one line or at each physical phenomena.

Discerning As Nāma (Mental Phenomena)

So sabbepe te arūpadhamme namana lakkhaṇena ekato katvā etaṃ nāmaṃti passati (Vism, Vol.2, pg.223 Burmese script) -- according to the instruction of the commentary above, mental phenomena must be discerned as a whole. Discern the mental phenomena according to Āyatana dvāra as shown above, firstly, one by one such as consciousness, phassa, vedanā..., increasing gradually. When one is able to discern the mental phenomena in every mind moment according to the Tables shown above, being clear simultaneously to the discerning insight, then taking as object the nature of the mental phenomena of inclining towards the object which one is meditating upon such as Rūpārammaṇa, discern them, grouping as:

- (1) "this is mental phenomena" or
- (2) "mental phenomena, mental phenomena..."

However, do not discern like this if one is still not able to discern the simultaneous arising of all pertaining mental phenomena in every mind moment yet by insight. It is to discern all those mental phenomena like this only when one can discern it (i.e. the simultaneous arising of all mental phenomena in every mind moment by insight).

Differentiate The Physical Phenomena & Mental Phenomena

Tato namanalakkhaṇaṃ nāmaṃ, ruppanalakkhaṇaṃ rupanti saṅkhepato nāmarūpaṃ vavatthapeti (Vism., Vol.2, pg.222, Burmese script).....Iti idaṃca nāmaṃ, idaṃca rūpaṃ, idaṃ vuccati nāmarūpaṃ saṅkhepato nāmarūpaṃ vavatthapeti (ibid., pg.225) -- according to the instruction of the Commentary above, the meditator must further try to discern physical phenomena + mental phenomena = differentiate physical phenomena + mental phenomena = distinguish physical phenomena + mental phenomena. As mental phenomena has been discerned according to Āyatana dvāra, it is more appropriate to differentiate physical phenomena + mental phenomena = discern together physical phenomena + mental phenomena according to Āyatana dvāra. In this case, having discerned mainly real physical phenomena according to Vatthu Rūpa table together with non-real physical phenomena then discern the physical phenomena mental phenomena. Only real physical phenomena -- which are the objects of Vipassanā insight are mainly shown in tables. As an example, in Cakkhudvāra Vīthi discern fully in every mind moment as:

- (1) In Pañcadvārāvajjana - the 54 Vatthu Rūpa in the heart and Rūpārammaṇa are physical phenomena; the 11 Citta-cetasikas are mental phenomena.
- (2) In CakkhuVīñāṇa - the 54 Vatthu Rūpa in the eyes and the Rūpārammaṇa are physical phenomena; the 8 Citta-cetasikas are mental phenomena...etc...

Nāma-Rūpa Vavatthana = Distinguishing Mental-Physical Phenomena

When one is able to discern the physical phenomena+mental phenomena together at every mind moment in the 6 lines, then taking these physical phenomena mental phenomena as object, be able

to discern by insight that these mental physical phenomena are void of person, beings, soul, self but are only a group of physical phenomena+mental phenomena.

Four Compactness Of Mental Phenomena (Nāma Ghana)

Ghanā means compactness. Compactness of physical phenomena is called Rūpa Ghana; compactness of mental phenomena is called Nāma Ghana. It has already been explained that there are 3 types of Rūpa Ghana at the stage of discerning physical phenomena. In this stage the 4 types of Nāma Ghana will be explained below which are:

- (1) Santati Ghana,
- (2) Samūha Ghana,
- (3) Kicca Ghana,
- (4) Ārammaṇa Ghana.

Tatthā sārammaṇadharmānaṃ satipi ārammaṇakaraṇabhede ekato gayhamanā ārammaṇa ghanatāca (Mahā Tika-Vol.2-pg.437 Burmese script). According to the definition of the sub-commentary above, take note that there is Ārammaṇa Ghana in mental phenomena only which are called Sārammaṇa dhamma -- that which can take object. In Dhammasaṅgaṇī Pāli, the Buddha taught Paramattha Dhamma by dividing it into 2 groups:

- (1) Citta-cetasikas are Sārammaṇa dhamma;
- (2) physical phenomena and Asaṅkhata Dhātu Nibbāna are Anārammaṇa dhamma.

The dhamma (states\phenomena) that can take object is Sārammaṇa dhamma. The states that cannot take object is Anārammaṇa dhamma. Among these, physical phenomena are the states that cannot take object, Anārammaṇa dhamma. The sub-commentary mentioned that Ārammaṇa Ghana exist only in Sārammaṇa dhamma, the phenomena which can take object. Therefore, take note that there is no Ārammaṇa Ghana in physical phenomena.

(1) Santati Ghana = Continuity Compactness Of Mental Phenomena

If a Cakkhudvāra Vīthi mind process is taken as an example, one can understand it similarly for other Vīthis. Mental phenomena which always arise in groups called Nāma Kalāpa according to the fixed natural law of mind (Citta Niyama) called Vīthi.

In arising thus, if one does not realise and differentiate between each of them as "this is Pañcadvārāvajjana", "this is CakkhuViññāṇa", "this is Sampaticchana", "this is Santīraṇa"...etc, then it is concealed by continuity compactness of mental phenomena = Santati Ghana. If one can discern by insight, distinguishing every mind moment in the Vīthis as "this is Pañcadvārāvajjana", "this is CakkhuViññāṇa", "this is Sampaticchana", "this is Santīraṇa"...etc, then continuity compactness of mental phenomena = Santati Ghana is broken down. The meditator must discern to break down the Santati Ghana like that.

(2) Samūha Ghana = Grouping Compactness of Mental Phenomena

Mental phenomena -- which arise according to the fixed natural law of mind (Citta Niyama) -- arise as groups of Citta-cetasikas in every mind moment. These groups are called Sampayutta dhamma or, in some cases, Nāma Kalāpa. In one mind moment, mental phenomena which are Citta-cetasika can arise only in groups of at least 8 types of mental phenomena. For example, it may be (one) Cakkhu Viññāṇa and 7 Sabba Citta Sādhāraṇa Cetasikas, being a total of 8 (mental phenomena). There is no mental phenomena group with less than 8 (mental phenomena). If one does not realise the distinction between each mental phenomena in one mind moment as "this is Phassa", "this is Vedanā", "this is Saññā", "this is Cetanā", "this is Viññāṇa"...etc, then it is concealed by grouping compactness of mental phenomena = Samūha Ghana. If one can discern by insight, distinguishing the mental phenomena in one mind moment as "this is-Phassa", "this is

Vedanā”, “this is Saññā”, “this is Cetanā”, “this is Viññāṇa”....etc, then the grouping compactness of mental phenomena = Samūha Ghana is broken down. The meditator must discern to break down Samūha Ghana like that.

(3) Kicca Ghana = Function Compactness Of Mental Phenomena

The meditator has not yet completed (in breaking down compactness) by breaking down just Santati Ghana and Samūha Ghana. One must continue practising to break down Kicca Ghana. Every mental phenomena which arise in group in each mind moment has their respective function such as:

- (1) Phassa has the function of connecting the object with consciousness,
- (2) (Sukha) Vedanā has the function of increasing the associate mental states much.
- (3) Saññā has the function
- (4) Cetanā has the function
- (5) Viññāṇa has the function

Without realising by insight the difference between these functions, one by one, but holds that there is only one function then it is concealed by Kicca Ghana. However, without seeing it as just one function, if one discerns by insight the distinction of each function then Kicca Ghana is broken down. The meditator must practise, distinguishing by insight to break down Kicca Ghana.

The mental phenomena of Cakkhuvāra Vīthi surely take only Rūpārammaṇa as object. They are just groups of mental phenomena which can only arise taking Rūpārammaṇa as object. Therefore, they are surely the Sārammaṇa dhamma which can take object. Already mentioned above are the examples of the 3 types of compactness in Cakkhuvāra Vīthi mental phenomena which are Sārammaṇa dhamma. Furthermore, there is also Ārammaṇa Ghana in mental phenomena. Concerning about Ārammaṇa Ghana, this booklet accepts it as follows:

(4) Ārammaṇa Ghana = Compactness Of Mental Phenomena Which Take Object

In the realm of Vipassanā there are 2 types: the mental phenomena being meditated upon and the meditating mental phenomena lead by nāṇa. In Vipassanā meditation, Sārammaṇa dhamma is especially the meditating mental phenomena. As for the mental phenomena being meditated upon, its Santati ghana, Samūha ghana and Kicca ghana must be broken down. In the meditating mental phenomena also, its Santati ghana, Samūha ghana and Kicca ghana must be broken down. The reason is that -- nāṭaṇca nāṇaṇcca ubhopi vipassati (Vism-XXI-13) -- in the discernment of Arūpasattaka and at the higher Vipassanā stages such as Bhaṅga nāṇa it is instructed to meditate Vipassanā on the 3 Characteristics of both:

(1) nāṭa -- which are the 5 Khandhas i.e. Dukkha Saccā and the causal relationships Paṭicca Samuppāda i.e. Samudaya Sacca,

(2) and nāṇa -- which is the group of meditating mental phenomena lead by Vipassanā nāṇa.

For phuthujana and Sekkha persons, the meditating mental phenomena lead by Vipassanā nāṇa called nāṇa is Mahā Kusala Manodvārika Javana Vīthi mind process. In Manodvāravajjana there are 12 mental phenomena. In each of the 7 times of Javana there are 34 or 33 or 33 or 32 mental phenomena. Tadārammaṇa can arise at the stage of tender Vipassanā but does not arise at the stage of matured/powerful Balava Vipassanā such as Bhaṅga nāṇa. (33 is mentioned because sometimes it may be nāṇavippayutta Vipassanā Javana. Also sometimes Pīti may not be included.)

In the meditating mental phenomena lead by Vipassanā nāṇa:

(1) If one realises the distinction in the mental continuity sequential process as “this is Manodvāravajjana”, “this is 1st Javana”, “this is 2nd Javana”...etc, then Santati Ghana is broken down.

- (2) If one realises by insight the distinction of the mental phenomena arising at every mind moment in that continuity process as “this is Phassa”, “this is Vedanā”, “this is Saññā”, “this is Cetanā”, “this is Viññāṇa”...etc, then Samūha Ghana is broken down.
- (3) If one realises by insight the distinction of the specific function of each mental phenomena existing in every mind moment, then Kicca Ghana is broken down.

In this way there are 3 compactness in both the mental phenomena being discerned and the discerning mental phenomena. Take note that the 3 compactness in the mental phenomena being discerned are each called Santati Ghana, Samūha Ghana and Kicca Ghana respectively, while the 3 compactness in the discerning mental phenomena are called by one name only -- which is Ārammaṇa Ghana.

Only when one able to discern physical-mental phenomena, breaking down the compactness of physical phenomena and compactness of mental phenomena by insight then will one attains the insight of ultimate reality (Paramattha ñāṇa). Only when one attains the insight of ultimate reality then will one attains the insight of Anatta. Only when one attains the insight of Anatta then can one attain Magga ñāṇa Phala ñāṇa.

Nānādhātuyo vinibbhujitvā ghanavinibbhoge kate anattalakkhaṇaṃ yāthāvasarasato upatṭhāti. (Abhidhamma commentary-Vol.2-pg.47, Vism.-Vol.2-pg.276 Burmese script). Only when one is able to meditate on the 3 Characteristics of Saṅkhāra dhamma called ñāṭa-ñāṇa until all three Aniccānupassanā ñāṇa, Dukkhānupassanā ñāṇa and Anattānupassanā ñāṇa are matured then can one attains Magga. It is mentioned in the commentary.

Take note that as Anatta ñāṇa can be attained only after breaking down the compactness, the meditator must further discern the characteristic-function-manifestation-proximate cause of the physical-mental phenomena.

Discernment Of Bodily Postures & Activities (Iriyā patha-Sampajañña)

In the discernment of the postures (Iriyā patha) of walking, standing, sitting and lying down; and the discernment of activities (sampajañña) such as going forward, returning, looking straight, looking aside, bending and stretching:

- (1) when able to discern the Four Great Elements then discern the 4 Great Elements in these postures and activities;
- (2) when able to discern physical phenomena then discern the physical phenomena in these postures and activities;
- (3) when able to discern mental phenomena then discern the mental phenomena in these postures and activities;
- (4) when able to differentiate physical-mental phenomena = discern physical-mental phenomena then it is to differentiate the physical-mental phenomena = discern the physical-mental phenomena in these postures and activities;
- (5) when able to delimitate physical-mental phenomena then it is to delimitate the physical-mental phenomena in these postures and activities.

If able to discern thus, then it is the discernment of 5 Khandhās. The physical phenomena are Rūpa Khandhā. If divide the mental phenomena (of every mind moment) into 4 groups as Vedanā, Saññā, Saṅkhāra and Viññāṇa then there are 4 Nāma Khandhā. (Except for Vedanā and Saññā, all the remaining Cetasikas of every mind moment are called Saṅkhāra Khandhā). With one Rūpa

Khandhā and four Nāma Khandhā, altogether there are a total of 5 Khandhā. Khandhā means aggregates.

The meditator should understand the discernment of 5 Khandhā as follows:

- (1) when walking, it is 5 Khandhā;
 - (2) when standing, it is 5 Khandhā;
 - (3) when sitting, it is 5 Khandhā;
 - (4) when lying down, it is 5 Khandhā;
 - (5) in going forward, it is 5 Khandhā;
 - (6) in returning, it is 5 Khandhā;
 - (7) in looking straight, it is 5 Khandhā;
 - (8) in looking aside, it is 5 Khandhā;
 - (9) in bending, it is 5 Khandhā;
 - (10) in stretching, it is 5 Khandhā;
 - (11) in carrying the Sanghati, alms-bowl and robes, it is 5 Khandhā;
 - (12) in eating, drinking, licking and chewing, it is 5 Khandhā;
 - (13) in defecating and urinating, it is 5 Khandhā;
 - (14) in walking, standing, sitting, lying down, waking up, talking, remaining silent, it is 5 Khandhā;
- (Refer to Majjhima Nikāya commentary on Mahā Satipaṭṭhāna Sutta on Iriyā patha-Sampajañña).

The Method To Discern

For the meditator who has already established his concentration up till White Kasiṇa meditation, firstly while standing upright on the walking path he should establish his concentration again beginning from 4 Great Elements until the 4th Jhāna of White Kasiṇa. After that, discern the 4 Great Elements in the body. When one sees the Rūpa Kalāpa small particles, analyse and discern the physical phenomena of the 6 sense bases, 42 Koṭṭhasa as a whole. Then walk forward a little. While walking thus, discern alternately:

- (1) the carrying physical phenomena mainly,
- (2) and then the physical phenomena being carried mainly, alternately.

Main & Not Main (Padhāna & Appadhāna) Physical Phenomena

Meditating thus on the postures and activities, one needs to know and discern differentiating the 2 types of physical phenomena which are:

- (1) Padhāna = the main physical phenomena;
- (2) Appadhāna = not main physical phenomena.

(1) Padhāna = Main Physical Phenomena

Among the Cittaja Rūpa Kalāpa, those that are mixed with non-real Rūpa:

- (1) Kāya Viññatti Navaka Kalāpa = the Rūpa Kalāpa where Kāya Viññatti is the 9th,
- (2) Kāya Viññatti Lahutādivādasaka Kalāpa = the Rūpa Kalāpa where Kāya Viññatti, Lahutā...etc is the 12th; or in other words the 9 types and 12 types of physical phenomena which are part of these 2 types of Rūpa Kalāpa are the Padhāna = main physical phenomena in the discernment of postures and activities. Among those physical phenomena, the force of Vāyo dhātu is the most powerful.

(2) Appadhāna = Not Main Physical Phenomena

Except for the main physical phenomena mentioned above, the remaining physical phenomena existing in the body, i.e. in the 6 sense bases, 42 Koṭṭhāsa are Appadhāna = not main physical phenomena. It is referred to as not main only in the discernment of postures and activities.

The Carrying Physical Phenomena And The Physical Phenomena Being Carried

Among the above, Padhāna = main Physical Phenomena (which make the group of physical phenomena called body walks) are the carrying physical phenomena. Actually it is not really carrying. It means the successive unbroken arising in new places, shifting continuously, as if carrying. The reason is that real Paramattha does not have the nature to shift from one place to another but perishes away at the place where it arises.

As the cause has not ended yet and the physical phenomena is being supported by it, there is arising of new physical phenomena successively, without arising at the old place again, shifting in new places only. The successive arising in new places thus is the power of Kāyaviññattinavaka Kalāpa where the force of Air Element is most powerful which is part of the carrying physical phenomena.

The remaining not-main physical phenomena in the 6 sense bases, 42 Koṭṭhāsa are the physical phenomena being carried. Here also, actually it is not really being carried. It is arising successively, one after another, shifting in new places, as if being carried.

Among these, if one mainly discern the carrying physical phenomena the discernment of the physical phenomena being carried (which are the not-main physical phenomena) is also done. It means that if the carrying physical phenomena are mainly discerned, the meditator can see, can discern, already discerned the physical phenomena being carried easily.

On the other hand, the meditator can mainly discern the physical phenomena being carried. If the physical phenomena being carried (= not-main physical phenomena) are mainly discerned then the carrying physical phenomena (= the main physical phenomena) also can be discerned. If one mainly discern the physical phenomena being carried then the discernment of carrying physical phenomena gets done.

For example, when a man is carrying a sack of rice, if one looks attentively at the man who is carrying, then the sack of rice which is being carried can be seen easily. On the other hand, if one looks attentively at the sack of rice which is being carried, then the man who is carrying can be seen easily. Take note of this simile.

This technique of discernment is in accordance with the teachings of Mūla Paṇṇāsa sub-commentary written by Venerable Ācariya Dhammapāla as follows: Purimaṇayo vā iriyāpathappadhāno vutto ti tattha kāyo appadhāno anunipphādīti idha kāyaṃ padhānaṃ appadhānaṃca iriyāpathaṃ anunipphādaṃ katvā dassetuṃ dutiyanayo vuttoti evampettha dvinnarṇaṃ nayānaṃ viseso veditabbo.

The Buddha mainly taught the carrying Rūpa called posture (iriyā patha) as gacchanto vā gacchāmīti pajānati = when going, know it as going...etc. On the other hand the Buddha taught to discern mainly the physical phenomena being carried as “Yathā yathā vā panassa kāyo paṇihito hoti. Tathā tathā naṃ pajānāti” -- to the body in whatever position it is being kept. Among them:

- (1) if one mainly discern the carrying physical phenomena then the discernment of the physical phenomena being carried is also done.
- (2) if one mainly discern the physical phenomena being carried then the discernment of the carrying physical phenomena is also done.

To instruct on such technique of discernment the Buddha taught the 2nd method as “Yathā yathā vā panassa...”. This is the difference between the 2 methods. (This is what is meant by the sub-commentary).

Discernment Of 5 Khandhā

As mentioned above, the meditator should establish the concentration step by step while standing. Then after discerning the physical phenomena of 6 sense bases, 42 Koṭṭhāsa as a whole, he walks forward a little. Discern the carrying physical phenomena and the physical phenomena being carried alternately. These carrying physical phenomena and physical phenomena being carried are the Rūpa Khandhā.

The Manodvārika Javana Vīthi mind processes which produce the carrying physical phenomena are the 4 Nāma Khandhā. The Javana Citta in these Manodvārika Javana Vīthi mind processes may be Kusala Javana (Kriyā Javana) or Akusala Javana. (As Pañcadvārika Javana Vīthi mind processes cannot produce Iriyāpatha \ postures, it is mentioned as Manodvārika Javana Vīthi process). There are 4 Nāma Khandhā in every mind moment of the Manodvārika Javana Vīthi. Further discern these 4 Nāma Khandhā. With Rūpa and 4 Nāma Khandhā, altogether there are 5 Khandhā. When able to discern the 5 Khandhā, then discern the physical-mental phenomena together. After that delimitate physical-mental phenomena.

After discerning the physical phenomena, then giving attention to the Bhavaṅga Mind Clear Element and discerning by insight the Citta-cetasikas which are the intention to walk = Citta-cetasika which produce postures, meditate on them as "mental phenomena". Understand it thus.

When able to discern the 5 Khandhā of the 4 postures of walking, standing, sitting and lying down + the 5 Khandhā of activities in going forward, returning, bending, stretching...etc, the Buddha taught to further discern as follows in Mahā Satipaṭṭhāna Sutta:

Iti ajjattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhata bahiddhā vā kāye kāyānupassī viharati.

Iti ajjattaṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhata bahiddhā vā vedanāsu vedanānupassī viharati.

Iti ajjattaṃ vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhata bahiddhā vā citte cittānupassī viharati.

Iti ajjattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhata bahiddhā vā dhammesu dhammānupassī viharati.

In the above Pāli, the Buddha taught to discern the 5 Khandhā, i.e. Kāya, Vedanā, Citta and Dhamma:

- (1) internally;
- (2) externally;
- (3) internally & externally, again and again.

To make firm, it has been elaborated in the Commentary: Yasmā pana na suddha ajjhita dassana matteneva maggavutṭhāni hoti. Bahiddhāpi dāṭṭhabameva. Tasmā parassa khandhepi anupādiṇṇa saṅkhārepi aniccaṃ dukkhamanattāti passati. (Abhidhamma Commentary-Vol.1-pg.270 , Visuddhimagga-Vol.2-pg.300 Burmese script) -- as it is not possible for the Vipassanā nāṇa called Vutṭhānagaminī, the emergence of Magga to occur just by meditating Vipassanā on internal 5 Khandhā only, the meditator must meditate Vipassanā on external also. Therefore one must meditate on Anicca, Dukkha and Anatta characteristics of the 5 Khandhā of external beings called others and inanimate things called Anupādiṇṇa Saṅkhāra.

(Vutṭhānagaminī Vipassanā:- it is the Magga Vīthi mind process which rush swiftly towards Asaṅkhata Dhātu Peaceful Element Nibbāna where Saṅkhāra dhamma ceased, having emerged from Saṅkhāra object; and preceding that Magga Vīthi, the 2 or 3 Manodvārika Vipassanā Javana Vīthi mind process.)

Tasmā sasantānagate sabba dhamme parasantānagate ca tesam santāna vibhāga akatvā bahiddhā bhāva sāmāñiāto sammasanam ayañ sāvakānañ sammasana cāro. (Sub-commentary to Anupada Sutta, Majjhima Nikāya).

-- according to the teachings of the sub-commentary above, in the case of Sāvaka Pāramī nāṇa, when discerning externally, without differentiating between man, woman, person, beings, humans, deities, Brahmā, Mr. White, Mr. Red...etc, one should discern the living 5 Khandhā and the non-living Utuja Rūpa called Anupādiṇṇa Saṅkhāra as a whole, as they are the same externally. Understand that it is not necessary to differentiate one by one when discerning.

The Technique To Discern Externally

After the meditator has discerned the 5 Khandhā internally, he can discern the 5 Khandhā externally. Do not misunderstand that it is to discern externally only after having discerned the internal 5 Khandhā. It is mentioned as above only because in this booklet the discernment of external 5 Khandhā is taught after the discernment of internal 5 Khandhā has been shown.

In the discernment of 5 Khandhā, there are those who discern beginning with internal (5 Khandhā). There are also others who discern beginning with external. As the meditator who begin discerning the 5 Khandhā internally cannot attain Magga by meditating Vipassanā on just internal 5 Khandhā only, he must further discern the external 5 Khandhā and Anupādiṇṇa Saṅkhāra things also. Similarly, the meditator who begin with discerning the 5 Khandhā externally (and the Anupādiṇṇa Saṅkhāra things) cannot attain Magga by meditating Vipassanā just on external 5 Khandhā only, he must further discern the internal 5 Khandhā also. (Abhidhamma Commentary- Vol.1-pg.270, 271; Vism.-Vol.2-pg.300 Burmese script. Vism.- -85).

As in the discernment of internal physical mental phenomena beginning with the 4 Great Elements, similarly one can discern the external physical mental phenomena beginning with 4 Great Elements.

Firstly, discern the physical phenomena internally. After that discern the 4 Great Elements (externally) beginning with the clothing one is wearing by shining with the meditating light of wisdom. At that time if one is able to discern the 4 elements by insight, he will find small particles Rūpa Kalāpa easily. Not seeing the clothing anymore, he will find them as groups of Rūpa Kalāpa. Analyse the Rūpa Kalāpa. They are the Utuja Ojaṭṭhamaka Rūpa produced by Tejo dhātu called Utu. In this way, spreading gradually to the whole realm of inanimate things, discern the 4 elements of trees, water, land, forests, mountains, gold, silver...etc which exist in the realm of inanimate things. When seeing only Rūpa Kalāpa, analyse them to attain the insight of ultimate reality. In the physical phenomena of the realm of non-living things there are only 2 types of Rūpa Kalāpa which are Utuja Suddhatṭhaka Kalāpa and -- if sound is included -- Utuja Saddanavaka Kalāpa.

Further discern the real and non-real physical phenomena in 6 sense bases, 42 Koṭṭhāsa in the realm of living beings like in internal discernment. Discern internally and externally alternately & repeatedly so that the force of meditation insight becomes powerful.

After that discern the mental phenomena of 6 lines totally like in internal discernment. For example, as in discerning the wholesome groups and unwholesome groups mental phenomena internally which arise according to Manasikāra and Ayoniso Manasikāra by:

(1) discerning eye transparent element and Bhavaṅga Mind Clear Element together,
(2) taking the Rūpārammaṇa = colour of one or groups of Rūpa Kalāpa as object, also in external discern the wholesome groups and unwholesome groups mental phenomena which arise according to Manasikāra and Ayoniso Manasikāra by:

(1) discerning eye transparent element and Bhavaṅga Mind Clear Element together,

(2) taking the Rūpārammaṇa = colour of one or groups of Rūpa Kalāpa as object (without differentiating as to whose Eye Transparent Element, Bhavaṅga Mind Clear Element, Rūpārammaṇa -- as they are the same externally -- group them as a whole).

Take note that the method is the same in Saddārammaṇa line and others (lines). In this mental phenomena stage, only if one discerns internally and externally alternately & repeatedly, the force of meditation will become powerful. Discerning externally thus, without differentiating between man, woman, person, beings, humans, deities, Brahmā, Mr. White, Mr. Red...etc, one must discern them as a whole, as they are the same externally. As it is possible to discern the 32 bodily parts of beings in external individually, in the discernment of external physical phenomena it is possible to include all the physical phenomena of the 32 Koṭṭhāsa of an individual being. But in the mental phenomena stage, one cannot know others mind precisely by Vipassanā insight. Knowing others mind precisely is the scope of Paracitta vijānana Abhiññā = knowing others mind psychic power. In the realm of Vipassanā, without differentiating between beings, meditate on it as a whole. This is the Sammasana cara of Sāvaka = the pasture of disciples Vipassanā insight which Three Characteristics must be meditated upon.

After that in both internal and external, further

- (1) discern physical-mental phenomena = differentiate physical-mental phenomena,
- (2) delimitate physical-mental phenomena.

To Progress To The Next Stage

After having discerned and then delimitate the physical-mental phenomena, both internally and externally, the Buddha taught the practice to advance to the next stage in Mahā Satipaṭṭhāna Sutta, Dhātu Manasikāra Pabba as follows:

Samudāya dhammānupassī vā kāyasmim viharati, vaya dhammānupassī vā kāyasmim viharati, samudaya vaya dhammānupassī vā kāyasmim viharati...(it is taught similarly for Vedanā, Citta and Dhamma).

The Buddha instructed to meditate Vipassanā on the.....

In this stage, the Buddha taught the 3 insights (nāṇa):

- (1) Paccaya Pariggaha Nāṇa,
- (2) Sammasana Nāṇa,
- (3) Udayabbaya Nāṇa.

.....

According to Buddha's progressive instructions above, before trying to attain Paccaya Pariggaha Nāṇa, the meditator must have already discerned the internal and external 5 Khandhā systematically.

The technique to attain Paccaya Pariggaha Nāṇa will be further mentioned by means of the 5th and 1st methods of discerning Paṭicca Samuppāda.

It Is The Development Of 4 Satipaṭṭhāna Practice

Yasmā pana na suddha rūpa dassanamatteneva vuttāhānaṃ hoti, arūpampi datṭhabbameva (Abhidhamma Commentary-Vol.1-pg.271; Vism.-Vol.2-pg.300 Burmese script) -- By meditating Vipassanā on the 3 Characteristics of just physical phenomena only, Magga nāṇa cannot be attained; one must meditate Vipassanā on mental phenomena also.

What the above Commentary means is this:- At the beginning of discerning physical-mental phenomena which are the object of Vipassanā meditation:

- (1) one can discern beginning with physical phenomena, or
- (2) one can discern beginning with mental phenomena.

Among these, the discernment beginning with physical phenomena can be for both Samatha ānika persons and Suddha Vipassanā ānika persons. The discernment beginning with mental phenomena is mostly for Samatha ānika persons.

In discerning thus -- as one cannot attain Magga by meditating Vipassanā on just physical phenomena only -- if one begins with discerning physical phenomena then he must further discern and meditate Vipassanā on mental phenomena also. On the other hand, in discerning beginning with mental -- as one cannot attain Magga by meditating Vipassanā just on mental phenomena only -- the meditator must further discern and meditate Vipassanā on physical phenomena also.

At the beginning of Rūpa stage, it is mentioned in that booklet that the Buddha taught in Apparijānana Sutta that without realising all 5 Khandhā, i.e. physical-mental phenomena by the 3 Pariññā knowledges, then suffering (Dukkha) cannot be eradicated. As in the Commentary, it is mentioned that Magga cannot be attained by meditating Vipassanā on just physical phenomena only or just mental phenomena only. That teachings of the Buddha and that mentioned in the Commentary are in accord, indistinguishable, like mixing together water from Ganga River and ā River. Therefore:

(1) After having discerned the physical-mental phenomena beginning with physical phenomena and then looked for the causes, if one meditates Vipassanā on the 3 Characteristics of those physical-mental phenomena together with the causes then it is the development of Kāyānupassanā Satipaṭṭhāna meditation.

(2) Among the three ways of discerning mental phenomena mentioned previously, after having discerned physical-mental phenomena beginning with Vedanā and then looked for the causes, if one meditates Vipassanā on those physical-mental phenomena together with the causes then it is the development of Vedānānupassanā Satipaṭṭhāna meditation.

(3) After having discerned the physical-mental phenomena beginning with consciousness and then looked for the causes, if one meditates Vipassanā on those physical-mental phenomena together with the causes then it is the development of Cittānupassanā Satipaṭṭhāna meditation.

(1) After having discerned the physical-mental phenomena beginning with contact (phassa) and then looked for the causes, if one meditates Vipassanā on the 3 Characteristics of those physical-mental phenomena together with the causes then it is the development of Dhammānupassanā Satipaṭṭhāna meditation.

For the meditator who wants to discern the mental phenomena where Vedanā or consciousness or phassa is predominant, it has been explained many times above that:

(1) he must have discerned the Basis physical phenomena of these mental phenomena and the object Rūpa together already.

(2) If the meditator has already discerned these mental phenomena then after having discerned again the Basis physical phenomena of these mental phenomena, the meditator must discern the physical-mental phenomena together.

Therefore one must take note, respectfully and reverentially that

- (1) if one is meditating on one of the Satipaṭṭhāna then it is meditating on all 4 Satipaṭṭhāna.
- (2) discerning the 5 Khandhā is meditating on the Satipaṭṭhāna.

THE FOLLOWINGS ARE FROM PAGES 12 TO 32 (OF LOOSE PAGES) OR FROM PAGES 7 TO 21 (OF THE BOOK WITH SMALL MINUTE PRINTING)

Notes To Know In Advance

In differentiating minds, there are roughly two types: Vīthi Citta and Vīthi Mutta Citta that are free from Vīthi. Among these, there are 3 types of Vīthi Mutta Citta: Paṭisandhi, Bhavaṅga and Cuti Citta. As the first mind that arise in a life is as if linking the old life with the new life or the old Khandhā with the new Khandhā, it is called Paṭisandhi Citta. The last Citta to arise in a life = as it is the shifting out of the Bhavaṅga Citta from the existing life, it is called Cuti Citta. The Vipāka Citta that is similar to Paṭisandhi which is arising throughout the whole life, between that Paṭisandhi and Cuti, being a cause of life when Vīthi Cittas are not arising so that the Vipāka Khandhā is not cut off and the mind process is not cut off as far as the force of Kamma exist is called Bhavaṅga Citta. That Bhavaṅga Citta stops when Vīthi Cittas arise; and it (Bhavaṅga) arises again when Vīthi Cittas do not arise. It occurs in this manner throughout the life. Meditators are able to discern that Bhavaṅga Citta together with the Bhavaṅga Nāma dhamma group only after having discerned Vīthi Citta, especially when attaining the Paccaya Pariggaha Nāṇa stage. Therefore, the meditator who wants to discern Nāma dhamma must begin with discerning Nāma dhamma existing in Vīthi Citta process. A meditator who wants to discern Vīthi Citta process Nāma dhamma should know in advance the following 6 sixes.

The 6 Vatthu = Rūpa That Are The Basis Of Nāma Dhamma

- (1) CakkhuVatthu = Cakkhu Pasāda = Eye Transparency.
- (2) SotaVatthu = Sota Pasāda = Ear Transparency.
- (3) GhānaVatthu = Ghāna Pasāda = Nose Transparency.
- (4) JivhāVatthu = Jivhā Pasāda = Tongue Transparency.
- (5) KāyaVatthu = Kāya Pasāda = Bodily Transparency.
- (6) HādāyaVatthu = Hādāya Rūpa = Basis Rūpa of ManoDhātu & ManoViññāṇa Dhātu.

The 6 Dvāra

- (1) CakkhuDvāra = Cakkhu Pasāda = Eye Transparency.
- (2) SotaDvāra = Sota Pasāda = Ear Transparency.
- (3) GhānaDvāra = Ghāna Pasāda = Nose Transparency.
- (4) JivhāDvāra = Jivhā Pasāda = Tongue Transparency.
- (5) KāyaDvāra = Kāya Pasāda = Bodily Transparency.
- (6) ManoDvāra = Bhavaṅga = Mind Clearness.

As the door of a house is for coming in and going out; for closing and opening, it is called dvāra. If there is no door in a house then people cannot get into it. Just as the door of a house is for people to come in, similarly if there is no Pasāda such as Cakkhu Pasāda then Vīthi Cittas such as Cakkhudvāra cannot arise. As the Cakkhu Pasāda in the body is as if where the Cakkhudvārika

Vīthi comes in, and as it is similar (Sadisūpacāra) to an ordinary door of a house, Cakkhu Pasāda are called CakkhuDvāra...etc.

6 Objects (Ārammaṇa)

- (1) Rūpārammaṇa = Appearance (ရုပ်ပုံ) = colour (အရောင်).
- (2) Saddārammaṇa = Sound.
- (3) Gandhārammaṇa = Smell.
- (4) Rasārammaṇa = Taste.
- (5) Phoṭṭhabbārammaṇa = Tangibles = (Earth, Fire, Air).
- (6) Dhammārammaṇa = (သမ္မာဏ်).

6 Types Of Dhammārammaṇa

- (1) Pasāda Rūpa = 5 Transparent Rūpa.
- (2) Sukhuma Rūpa = 16 subtle physical phenomena.
(NOTES: The 12 kinds of physical phenomena -- i.e. the 5 transparent physical phenomena and 7 Rūpa objects -- are easy to be discerned by the insight of meditators; therefore they are called gross, Oḷārika. Take note that excluding these 12 Oḷārika gross physical phenomena among the 28 physical phenomena, the remaining 16 physical phenomena are not easy to be discerned by the insight of meditators; therefore they are called subtle physical phenomena, Sukhuma.)
- (3) Citta = 6 Viññāṇa dhātu.
- (4) Cetasika = 52 Cetasika.
- (5) Nibbāna = Asaṅkhata dhātu.
- (6) Paññatti = various concepts such as Kasiṇa concept, name concept, shape concept...etc.

The words Ārammaṇa and Ālambaṇa means object indirectly. Etymologically, Ārammaṇa means delightful place . Just as parks and gardens are delightful places of people, similarly, as the 6 objects (such as Rūpārammaṇa) are the delightful places of Citta-cetasika they are called Ārammaṇa. Furthermore, etymologically, Ālambaṇa means to be grasped at (graspable). Just as a lame person has to stand or sit by holding to an object such as a stick or rope, similarly, as Citta-cetasika can arise only when they get to be dependent upon or get to hold on to an object, those 6 objects are called Ālambaṇa, the dependence and the hold of Citta-cetasika.

6 Viññāṇa Dhātu

- (1) CakkhuViññāṇa = The consciousness that knows Rūpārammaṇa \ colour, being dependent upon Eye Transparent Element.
- (2) SotaViññāṇa = The consciousness that knows Saddārammaṇa \ sound, being dependent upon Ear Transparent Element.
- (3) GhānaViññāṇa = The consciousness that knows Gandhārammaṇa \ smell, being dependent upon Nose Transparent Element.
- (4) JivhāViññāṇa = The consciousness that knows Rasārammaṇa \ taste, being dependent upon Tongue Transparent Element.
- (5) KāyaViññāṇa = The consciousness that knows Phoṭṭhabbārammaṇa \ tangible, being dependent upon Bodily Transparent Element.
- (6) ManoViññāṇa = the consciousness that knows the 6 objects appropriately, being dependent upon hadaya vatthu rūpa, according to (ဓာတ်(၆)သို့) Bhavaṅga Mind Clear Element.

Except for the DvepañcaViññāṇa mentioned from 1 to 5, all mind that arise dependent upon hadaya vatthu are called ManoViññāṇa; they are the Citta that know the object distinctly and distinguishingly. Excluding the 3 types of Vīthi Mutta Citta in those ManoViññāṇa Citta, the remaining ManoViññāṇa Citta and the above PañcaViññāṇa Citta arise according to the Citta Niyāma called Vīthi. There are, briefly, 6 types of Vīthi as follows:

6 Vīthi

According to Dvāra , there are:

- (1) CakkhuDvāra Vīthi = the arising process of mind in Cakkhu Dvāra;
- (2) SotaDvāra Vīthi = the arising process of mind in Sota Dvāra;
- (3) GhānaDvāra Vīthi = the arising process of mind in GhānaDvāra;
- (4) JivhāDvāra Vīthi = the arising process of mind in JivhāDvāra;
- (5) KāyaDvāra Vīthi = the arising process of mind in KāyaDvāra;
- (6) ManoDvāra Vīthi = the arising process of mind in ManoDvāra;

and according to Viññāṇa , there are:

- (1) CakkhuViññāṇa Vīthi = Vīthi that is known through Cakkhu Viññāṇa;
- (2) SotaViññāṇa Vīthi = Vīthi that is known through Sota Viññāṇa;
- (3) GhānaViññāṇa Vīthi = Vīthi that is known through GhānaViññāṇa;
- (4) JivhāViññāṇa Vīthi = Vīthi that is known through JivhāViññāṇa;
- (5) KāyaViññāṇa Vīthi = Vīthi that is known through KāyaViññāṇa;
- (6) ManoViññāṇa Vīthi = Vīthi that is known through ManoViññāṇa.

Vīthis are named relating to Dvāra. If Rūpārammaṇa is clear in CakkhuDvāra, then the mind process which take that Rūpārammaṇa as object is called Cakkhudvāra Vīthi. If Saddārammaṇa is clear in Sotadvāra, then the mind process which take that Saddārammaṇa as object is called Sotadvāra Vīthi....etc. If Dhammārammaṇa or one of the appropriate 6 objects is clear in Manodvāra, then the mind process which take that Dhammārammaṇa or one of the appropriate 6 objects as object is called Manodvāra Vīthi.

Also, Vīthis are named relating to the Viññāṇa.

- (1) Cakkhudvāra Vīthi is : Pañcadvārāvajjana-CakkhuViññāṇa-Sampañicchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).
- (2) Sotadvāra Vīthi is: Pañcadvārāvajjana-SotaViññāṇa-Sampañicchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).
- (3) Ghānavdāra Vīthi is: Pañcadvārāvajjana-GhānaViññāṇa-Sampañicchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).
- (4) Jivhādvāra Vīthi is: Pañcadvārāvajjana-JivhāViññāṇa-Sampañicchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).
- (5) Kāyadvāra Vīthi is: Pañcadvārāvajjana-KāyaViññāṇa-Sampañicchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).
- (6) Manodvāra Vīthi is: Manodvārāvajjana-Javana (7 times)-Tadārammaṇa (2 times).

In these Vīthi the distinctive (unique) mind are Viññāṇa such as CakkhuViññāṇa, SotaViññāṇa...etc. Pañcadvārāvajjana, Sampañicchana...etc are not distinctive (unique). Therefore, by means of the distinctive Viññāṇa, they are known as Cakkhu Vīthi...etc. In Manodvāra Vīthi there is no distinctive (unique) Viññāṇa; all are ManoViññāṇa only. Therefore the Vīthi where all are ManoViññāṇa only is called ManoViññāṇa Vīthi. In this case, Vīthi means the arising of minds in process such as Pañcadvārāvajjana-CakkhuViññāṇa...etc.

6 Visayappavatti

The following 4 types are of Pañcadvāra:

(1) Atimahantarāmmaṇa = the object which last for extremely many mind moments counting beginning from the moment when the appropriate object appears at the respective dvāra until the perishing moment of that object. (Tadārammaṇa Vāra).

(2) Mahantārammaṇa = the object which last for many mind moments counting beginning from the moment when the appropriate object appears at the respective dvāra until the perishing moment of that object. (Javana Vāra).

(3) Parittārammaṇa = the object which last for few mind moments counting beginning from the moment when the appropriate object appears at the respective dvāra until the perishing moment of that object. (Votṭhabbana Vāra \ Votthapana Vāra).

(4) Atiparittārammaṇa = the object which last for very few mind moments counting beginning from the moment when the appropriate object appears at the respective dvāra until the perishing moment of that object. (Mogha Vāra = the period of the quivering Bhavaṅga Citta without Vīthi Citta is called Mogha Vāra. In this Vāra, only the Bhavaṅga quivers and Vīthi Cittas do not arise at all).

The following 2 types are of Manodvāra:

(5) Vibhūtārammaṇa = object which is clear (Tadārammaṇa Vāra).

(6) Avibhūtārammaṇa = object which is not clear (Javana Vāra).

In this way there are 6 types of Visayappavatti. These are the 6 sixes which should be known in advance (of meditation). The meditator who wants to practise Nāma Kammatṭhāna should firstly know about Citta -- which are included in the 6 Viññāṇa -- and the accompanying Cetasika. The Cittas which must be meditated upon in Vipassanā, i.e. which are the object of Vipassanā ñāṇa and can arise in meditators continuity processes will be shown first.

The Types Of Citta Which Are The Object Of Vipassanā Ñāṇa

The Buddha taught the 4 Paramattha dhamma: Citta, Cetasika, Rūpa and the noble Nibbāna. If you want to attain the 4th Paramattha which is Nibbāna then you must first strive to realise the 1st, 2nd, 3rd Paramattha which are Citta, Cetasika and Rūpa dhamma; as well as Paṭicca Samuppāda, the causal relationships between causes and effects of those Citta, Cetasika and Rūpa dhamma. The reason is that only when you can meditate Vipassanā repeatedly on the 3 Characteristics of those Citta, Cetasika and Rūpa dhamma including their causes, then the Ariya Magga and Phalā ñāṇa that arise at the end of that Vipassanā ñāṇa which is matured can realise the noble Nibbāna penetratively. Among those Paramattha dhamma, Citta and Cetasika are called Nāma dhamma (mental phenomena). Now, Citta which is the object Vipassanā ñāṇa will be explained as follows.

CITTA:- the (mental) state of knowing an object is called Citta. Knowing means -- in accordance with the Pāli, Vijānanam ārammaṇassa upaladdhi (MūlaṬīka-Vol.1-pg.87 Burmese script) -- just taking the object. Only if you can take as object the Eye Transparent Element until ultimate reality then it can be said that you know Eye Transparent Element. If you are unable to take the Eye Transparent Element as object then it cannot be said that you know Eye Transparent Element. Understand it in this way.

Twelve Types Of Akusala Citta

Among the 4 types of Citta which are Kāmāvacara Citta, Rūpāvacara Citta, Arūpāvacara Citta and Lokuttarā Citta, there are 54 types of Kāmāvacara Citta. Among these, there are 12 types of Akusala Citta as follows:

Eight Types Of Lobha Mūla Citta

There are 8 types of Lobha Mūla Citta which are:

- (1) One type Somanassa Sahagata Diṭṭhigatasampayutta Asañkhārika Citta.
- (2) One type Somanassa Sahagata Diṭṭhigatasampayutta Sañkhārika Citta.
- (3) One type Upekkhāsahagata Diṭṭhigatasampayutta Asañkhārika Citta.
- (4) One type Upekkhāsahagata Diṭṭhigatasampayutta Sañkhārika Citta.
- (5) One type Somanassa Sahagata Diṭṭhigatavippayutta Asañkhārika Citta.
- (6) One type Somanassa Sahagata Diṭṭhigatavippayutta Sañkhārika Citta.
- (7) One type Upekkhāsahagata Diṭṭhigatavippayutta Asañkhārika Citta.
- (8) One type Upekkhāsahagata Diṭṭhigatavippayutta Sañkhārika Citta.

Somanassa Sahagata = is accompanied by Somanassa Vedanā.

Upekkhā Sahagata = is accompanied by Upekkhā Vedanā.

Diṭṭhigatasampayutta = associated with wrong views, Micchādīṭṭhi.

Diṭṭhigatavippayutta = dissociated from wrong views, Micchādīṭṭhi.

Sasañkhārika = prompted = is accompanied by prompting.

Asañkhārika = unprompted = is not accompanied by prompting.

Two Types Of Moha Mūla Citta

- (1) One type Domanassa Sahagata Paṭighasampayutta Asañkhārika Citta.
- (2) One type Domanassa Sahagata Paṭighasampayutta Sasañkhārika Citta.

Domanassa Sahagata = is accompanied by Domanassa Vedanā, unpleasant mental feeling.

Paṭighasampayutta = associated with Dosa, mental harshness and violence.

Two Types Of Moha Mūla Citta

- (1) One type Upekkhā Sahagata Vicikicchāsampayutta Citta.
- (2) One type Upekkhā Sahagata Uddhaccasampayutta Citta.

Vicikicchāsampayutta = associated with doubts, Vicikicchā.

Uddhaccasampayutta = associated mental restlessness.

In this way there 12 types of Akusala Citta which are:

- (1) Eight types of Lobha Mūla Citta where Lobha is the fundamental cause.
- (2) Two types of Dosa Mūla Citta where Dosa is the fundamental cause.
- (3) Two types of Moha Mūla Citta where Moha is the fundamental cause.

Eighteen Types of Ahetuka Citta: Seven Types Of Akusala Vipāka Citta

- (1) One type Upekkhā Sahagata Cakkhu Viññāṇa Citta.
- (2) One type Upekkhā Sahagata Sota Viññāṇa Citta.
- (3) One type Upekkhā Sahagata Ghāna Viññāṇa Citta.
- (4) One type Upekkhā Sahagata Jivhā Viññāṇa Citta.
- (5) One type Dukkha Sahagata Kāya Viññāṇa Citta.
- (6) One type Upekkhā Sahagata Sampaticchana Citta.

(7) One type Upekkhā Sahagata Santīraṇa Citta.

Dukkhasahagata = accompanied by bodily painful feeling, Kāyika Dukkha Vedanā.

Sampaticchana Citta = the mind that arise as receiving the object.

Santīraṇa Citta = the mind that arise as investigating the object.

This 7 types of Citta -- which arise in your continuity process when facing with undesirable unpleasant objects because of past Akusala Kamma -- are the effect, Vipāka Citta of Akusala Kamma. Do not forget the fact that experiencing the various unpleasant objects in this life is because of past Akusala Kamma. It is an antidote.

Eight Types Of Ahetuka Kusala Vipāka Citta

- (1) One type Upekkhā Sahagata Kusala Vipāka Cakkhu Viññāṇa Citta.
- (2) One type Upekkhā Sahagata Kusala Vipāka Sota Viññāṇa Citta.
- (3) One type Upekkhā Sahagata Kusala Vipāka Ghāna Viññāṇa Citta.
- (4) One type Upekkhā Sahagata Kusala Vipāka Jivhā Viññāṇa Citta.
- (5) One type Sukha Sahagata Kusala Vipāka Kāya Viññāṇa Citta.
- (6) One type Upekkhā Sahagata Kusala Vipāka Sampaticchana Citta.
- (7) One type Somanassa Sahagata Kusala Vipāka Santīraṇa Citta.
- (8) One type Upekkhā Sahagata Kusala Vipāka Santīraṇa Citta.

These 8 types of Citta -- which arise when meeting with pleasant objects because of past Kusala Kamma -- are the effect, Vipāka Citta of past Kusala Kamma.

Sukha Sahagata = accompanied by Kāyika Sukha Vedanā.

Three Types Of Ahetuka Kiriya Citta

- (1) One type Upekkhā Sahagata Pañcadvārāvajjana Citta.
- (2) One type Upekkhā Sahagata Manodvārāvajjana Citta.
- (3) One type Somanassa Sahagata Hasituppāda Citta.

Pañcadvārāvajjana = the Citta that advert to the object which comes into the sphere of the 5 dvāra.

Manodvārāvajjana = the Citta that advert to the object which comes into the sphere of Manodvāra.

Hasituppāda Citta = the Citta that produce smiling in Arahantas.

When dvāra and object coincide, these three types of Citta, (as it is just adverting = just functional and just smiling, being not able to produce any effect) are called Kiriya Citta. As these 18 types of Citta:-

- (1) seven types of Akusala Vipāka Citta,
- (2) eight types of Ahetuka Kusala Vipāka Citta,
- (3) three types of Ahetuka Kiriya Citta,

are not associated at all with Hetu which are Lobha, Dosa, Moha, Alobha, Adosa and Amoha, they are called Ahetuka Citta. Excluding these Akusala Citta and Ahetuka Citta, the remaining Citta are called Sobhaṇa Citta as they are of the wholesome types of Citta. In these Sobhaṇa Citta, there are 59 types in brief or 91 types in extensive.

Twenty-four Types of Kāmāvacara Sobhaṇa Citta:

Eight Types Of Mahā Kusala Citta

The following are the 8 types of Kāmāvacara Kusala Citta:

- (1) One type Somanassa Sahagata Nāṇasampayutta Asañkhārika Citta.

- (2) One type Somanassa Sahagata Nāṇasampayutta Sasaṅkhārika Citta.
- (3) One type Upekkhā Sahagata Nāṇasampayutta Asaṅkhārika Citta.
- (4) One type Upekkhā Sahagata Nāṇasampayutta Sasaṅkhārika Citta.
- (5) One type Somanassa Sahagata Nāṇavippayutta Asaṅkhārika Citta.
- (6) One type Somanassa Sahagata Nāṇavippayutta Sasaṅkhārika Citta.
- (7) One type Upekkhā Sahagata Nāṇavippayutta Asaṅkhārika Citta.
- (8) One type Upekkhā Sahagata Nāṇavippayutta Sasaṅkhārika Citta.

These are usually the Cittas that have the power to produce good effect in the 11 Kāma realms. The Samatha Bhāvanā Citta up till Upacāra Samādhi and the Vipassanā Bhāvanā Citta up till before the attainment of Ariya Magga that can arise in you who is still a Phuthujana are Kāmāvacara Kusala Citta. It is very extensive. Therefore these Cittas are called Mahā Kusala Citta.

Eight Types Of Mahā Vipāka Citta

- (1) One type Somanassa Sahagata Nāṇasampayutta Asaṅkhārika Citta.
.....ditto.....
- (8) One type Upekkhā Sahagata Nāṇavippayutta Sasaṅkhārika Citta.

These are similar to the 8 types of Mahā Kusala Citta. The only difference is that one is Kusala and the other is Vipāka. These 8 types of Mahā Vipāka Citta are the effect Vipāka Citta of those Mahā Kusala Kamma. Any one of these 8 types of Citta performs the Paṭisandhi function, Bhavaṅga function and Cuti function in a meditator who is a Tihetuka Phuthujana (or Dvihatuka Phuthujana). During the course of life (Pavatti), when experiencing the various Kāma agreeable objects (iṭṭhārammaṇa) subsequent to Kāma Javana, these 8 types of Citta can arise accordingly, performing the Tadārammaṇa function which continue to take the object taken by Javana. Kāma iṭṭhārammaṇa objects means Kāma Citta-cetasika and 28 Rupa.

Eight Types Of Mahā Kiriya Citta

- (1) One type Somanassa Sahagata Nāṇasampayutta Asaṅkhārika Citta.
.....ditto.....
- (8) One type Upekkhā Sahagata Nāṇavippayutta Sasaṅkhārika Citta.

The Mahā Kiriya Cittas, like Mahā Kusala Cittas, are also of 8 types. These are the Dāna, Sīla, Samatha and Vipassanā Bhāvanā Cittas of Arahantas. (Samatha means up till Upacāra Samādhi). As the noble practices of Arahantas such as Dāna, Sīla, Samatha, Vipassanā...etc have no power to produce any effect, the mind undertaking these practices are called Kiriya, just doing only.

In this way, these total number of 24 types of Citta: i.e. 8 types of Mahā Kusala Citta, 8 types of Mahā Vipāka Citta and 8 types of Mahā Kiriya Citta are beautiful wholesome Sobhaṇa Citta that mostly move about in and mostly arise in Kāma realm.

The following 54 types of Citta:

- | | |
|------------------------|------------|
| (1) Akusala Citta | - 12 types |
| (2) Ahetuka Citta | - 18 types |
| (3) Kāma Sobhaṇa Citta | - 24 types |
| Total | - 54 |

are called Kāma Citta as they mostly arise in the 11 Kāma realms. If you are a Tihetuka person, the Kāma Citta which can arise in you = the Kāma Citta which are the object of your Vipassanā nāṇa are as follow:

- | | |
|--------------------------------------|------------|
| (1) Akusala Citta | - 12 types |
| (2) Ahetuka Citta except Hasituppāda | - 17 types |

- | | |
|-----------------------|------------------|
| (3) MahāKusala Citta | - 8 types |
| (4) Mahā Vipāka Citta | - <u>8</u> types |
| | <u>45</u> types |

Fifteen Types Of Rūpāvacara Citta:
Five Types Of Kusala Citta

- (1) The 1st Jhāna Kusala Citta that arises together with the 5 Jhāna factors Vitakka, Vicāra, Pīti, Sukha and Ekaggatā.
- (2) The 2nd Jhāna Kusala Citta that arises together with the 4 Jhāna factors Vicāra, Pīti, Sukha and Ekaggatā.
- (3) The 3rd Jhāna Kusala Citta that arises together with the 3 Jhāna factors Pīti, Sukha and Ekaggatā.
- (4) The 4th Jhāna Kusala Citta that arises together with the 2 Jhāna factors Sukha and Ekaggatā.
- (5) The 5th Jhāna Kusala Citta that arises together with the 2 Jhāna factors Upekkhā and Ekaggatā.

In this way there are 5 types of Rūpāvacara Kusala Citta. This is the Pañcaka method. Similarly there are 5 types of Rūpāvacara Vipāka Citta which are the effect of those Rūpāvacara Kusala. However these Rūpāvacara Vipāka Citta can arise only in the respective Rūpāvacara realm in the continuity process of the respective Rūpāvacara Brahmā, performing the Paṭisandhi function, Bhavaṅga function and Cuti function.

As for Jhāna lābhī Arahantas who attained the Rūpāvacara Jhāna, those Jhāna are called Kriyā because they cannot produce any effect at all. There are also 5 types of these Rūpāvacara Kriyā Citta. If total them together, there are 15 types of Rūpāvacara Citta.

If you attained any one of the Rūpāvacara Kusala Jhāna then that Jhāna is included in the list of your Vipassanā nāṇa objects. According to the Catukka method, if you attained the 4 Rūpāvacara Jhāna; and according to the Pañcaka method, if you attained the 5 Rūpāvacara Jhāna, then all those Rūpāvacara Jhāna are included in the list of objects of your Vipassanā nāṇa.

Twelve Types Of Arūpāvacara Citta:
Four Types Of Kusala Citta

- (1) Ākāsānañcāyatana Kusala Citta = the Kusala Citta that is established on the concept of infinite space object.
- (2) Viññānañcāyatana Kusala Citta = the Kusala Citta that is established on the Ākāsānañcāyatana Viññāna object.
- (3) Ākiñcannāyatana Kusala Citta = the Kusala Citta that is established on the concept of Natthi Bhāva, i.e. the absence of Ākāsānañcāyatana Viññāna object.
- (4) Nevasaññānāsaññāyatana Kusala Citta = the Kusala Citta that is neither perception nor non-perception = just having very subtle and soft perception, without gross perception.

In this way there are 4 types of Arūpāvacara Kusala Citta. The effect Vipāka Citta of those Kusala are also of 4 types. They are the Vipāka Citta that can arise only in the respective Arūpa realm in the continuity process of the respective Arūpa Brahmā. If an Arahanta attained Arūpa Jhānas then those Arūpa Jhānas are called Kiriya because they cannot produce any effect. In this way, totalling the 4 types of Arūpāvacara Kusala Citta with the 4 types of Arūpāvacara Vipāka Citta and the 4 types of Arūpāvacara Kriyā Citta, there are altogether 12 types of Arūpāvacara Citta. If you attained the Arūpa Jhānas then those 4 types of Arūpa Jhāna are also included in the mental objects of your Vipassanā nāṇa. Therefore, the mental objects of Vipassanā nāṇa that can mostly arise in you who is a Jhāna lābhī (i.e. the one who has Jhāna) are the 54 types of Citta as follows:

- (1) Among the Kāmāvacara Citta: 45 types

- (2) Rūpāvacara Kusala Jhāna Citta: 5 types
 (3) Arūpāvacara Kusala Jhāna Citta: 4 types
 Total types of Citta = 54 types

Adding the 54 types of Kāma Citta with the 15 types of Rūpāvacara Citta and 12 types of Arūpāvacara Citta, the total number of 81 types of Citta are called Lokiya Citta because they move about in and arise in 31 realms of lokiya states only.

Eight Types Of Lokuttarā Citta (Brief Method): Four Types Of Ariya Magga Citta

There are 4 types of Magga Citta which are:

- (1) Sotāpatti Magga Citta,
- (2) Sakadāgāmi Magga Citta,
- (3) Anāgāmi Magga Citta,
- (4) Arahatta Magga Citta.

Four Types Of Ariya Phala Citta

There are 4 types of Phala Citta which are:

- (1) Sotāpatti Phala Citta,
- (2) Sakadāgāmi Phala Citta,
- (3) Anāgāmi Phala Citta,
- (4) Arahatta Phala Citta.

These are the effect Vipāka Citta of the respective Ariya Magga.

After you have discerned the Lokiya Citta-cetasika mental phenomena that can arise in you, as well as the physical phenomena shown in Rūpa Kammatthāna stage and subsequently having searched for the causes of those Rūpa and Nāma, if you meditate Vipassanā repeatedly on the 3 Characteristics of those physical phenomena & mental phenomena together with the causes then at the end of the Vipassanā knowledges, those Ariya Magga Nāna and Phala Nāna will come to arise.

If Ariya Magga is attained while meditating Vipassanā on Kāmāvacara mental phenomena or physical phenomena, then those Ariya Magga and Ariya Phala dhammas are 1st Jhānika (pathamajjhānika) Ariya Magga = Ariya Magga accompanying 1st Jhāna; and 1st Jhānika Ariya Phala = Ariya Phala accompanying 1st Jhāna. (Abhidhamma Commentary-Vol.1-pg.272, 273 Burmese script)

Lokuttaramaggo hi appanān appatto nāma natthi, tasmā rūpan sammasitvā vuṭṭhitassa aṭṭhaṅgiko somanassasahagatamaggo hoti. (Abhidhamma commentary-Vol.1-pg.274)

Therefore, if Ariya Magga is attained while meditating Vipassanā on Kāmāvacara mental phenomena or physical phenomena, there are 8 Magga factors, 7 Bhojjhaṅga, 5 Jhāna factors. However, those Jhāna factors are not Lokiya Jhāna factors; they are only Lokuttara Jhāna factors. That means Lokuttara 1st Jhānika Magga.

Forty Lokuttarā Citta In Detail

- (1) If Ariya Magga is attained while meditating Vipassanā on 1st Jhāna Nāma dhamma then it is 1st Jhānika Ariya Magga & 1st Jhānika Ariya Phala.
- (2) If Ariya Magga is attained while meditating Vipassanā on 2nd Jhāna Nāma dhamma then it is 2nd Jhānika Ariya Magga & 2nd Jhānika Ariya Phala.
- (3) If Ariya Magga is attained while meditating Vipassanā on 3rd Jhāna Nāma dhamma then it is 3rd Jhānika Ariya Magga & 3rd Jhānika Ariya Phala.

(4) If Ariya Magga is attained while meditating Vipassanā on 4th Jhāna Nāma dhamma then it is 4th Jhānika Ariya Magga & 4th Jhānika Ariya Phala.

(5) If Ariya Magga is attained while meditating Vipassanā on 5th Jhāna Nāma dhamma then it is 5th Jhānika Ariya Magga & 5th Jhānika Ariya Phala.

Furthermore, if Ariya Magga is attained while meditating Vipassanā on Kāmāvacara mental phenomena or physical phenomena, then it is also 1st Jhānika Ariya Magga and 1st Jhānika Ariya Phala. Therefore, there are altogether a total of 40 Lokuttarā Citta in detail as follows:

(1) Five types of Sotāpatti Ariya Magga and five types of Sotāpatti Ariya Phala.

(2) Five types of Sakadāgāmi Ariya Magga and five types of Sakadāgāmi Ariya Phala.

(3) Five types of Anāgāmi Ariya Magga and five types of Anāgāmi Ariya Phala.

(4) Five types of Arahatta Ariya Magga and five types of Arahatta Ariya Phala.

Therefore, adding the 81 Lokaia Citta with the 8 types of Lokuttarā Citta, there are altogether a total of 89 types of Citta, briefly. In detail, adding the 81 Lokaia Citta with the 40 Lokuttarā Citta, there are altogether a total of 121 types of Citta. (This is the Pañcaka method).



PAṬICCA SAMUPPĀDA STAGE (5TH METHOD)

As taught in Mahā Nidāna Sutta:

Gambhīro cāyaṃ Ānanda paṭicca samuppādo gambhīrāvabhāso ca. Etassacānanda dhammassa ananubodhā appaṭivedhā evamayaṃ pajā tantakulakajāta gulāganṭhikajāta muñjapabbajabhūta apāyaṃ duggati, vinipātaṃ saṃsāraṃ nātivattati (Dīgha Nikāya; Saṃyutta Nikāya) -- Ānanda, this Paṭicca Samuppāda the Causal Relationship is deep and it appears deep. Because of not realizing this Paṭicca Samuppāda penetratively by means of the 3 Pariññā Ñāṇa which are:

- 1) Nāta Pariññā,
- 2) Tīraṇa Pariññā and
- 3) Pahāna Pariññā;

and not attaining Magga Phala Ñāṇa, living beings become entangled in Saṃsāra like a knotted ball of thread, like weaverbird's nest, like a tangled grass foot-mat where the beginning and the end of the grass cannot be found; and they cannot escape from Apāya Duggati Saṃsāra.

Referring to the above Teaching, the Commentator taught as follows: Nāṇāsinā samādhipavarasilāyam sunisitena

bhvacakkamāpadāletvā, asanivicakkamiva niccanimmathanam. Saṃsārabhayamatīto, na koci supinantarepyatthi (Vism., XVII, 344) - There is no one, even in a dream, who can overcome the Saṃsāra rounds of suffering without being able to sever the Paṭicca Samuppāda = the Saṃsāra Wheel of causal relationships which is always oppressing living beings like thunderbolt, with the sword i.e. Ñāṇa which is well-sharpened on the Noble whetstone i.e. Samādhi.

According to the above teachings of the Text and Commentary, the meditator who wants to attain Nibbāna must try to realise Paṭicca Samuppāda, the causal relationships by means of the three Pariññā which are Nāta Pariññā called Anubodha ñāṇa; Tīraṇa Pariññā and Pahāna Pariññā called Paṭivedha ñāṇa. As Buddha had taught that one cannot overcome and escape from Saṃsāra because of not knowing with Anubodha insight again and again for many times and not knowing with Paṭivedha ñāṇa insight penetratively until the attainment of Magga & Phala, one must try to realise Anubodha and Paṭivedha insight knowledges. Understand that 'to realise' does not mean to know by inference or guessing; and not just by quoting the teacher's words.

Three Loka Pariññā

1) **Nāta Pariññā**:- If one can thoroughly discern by insight the Characteristic-Function-Manifestation-Proximate Cause (Lakkhaṇa-Rasa-Paccupatṭhāna-Padaṭṭhāna) of the Paṭicca Samuppāda factors which are Avijjā, Saṅkhāra, Viññāṇa, NāmaRūpa, Saḷāyatana, Phassa, Vedanā, Taṇhā, Upādāna, Bhava, Jāti, JarāMarāṇa...etc, then that insight is called NāmaRūpaPariccheda ñāṇa.

If realise by oneself penetratively the causal relationships such as "Because of the arising of Avijjā, Saṅkhāra arises; Because of the arising of Saṅkhāra, Viññāṇa arises..." etc, then that insight is Paccaya Pariggaha ñāṇa. These two insights, i.e. NāmaRūpaPariccheda ñāṇa and Paccaya Pariggaha ñāṇa are called Nāta Pariññā; this is because these are the insight which discerns and distinguishes the Saṅkhāra dhamma which should be known and are the object of Vipassanā meditation.

2) **Tīraṇa Pariññā**:- After having discerned by insight Anicca, Dukkha and Anatta characteristics of the Paṭicca Samuppāda factors such as Avijjā, Saṅkhāra, Viññāṇa, Nāmarūpa...etc, both the Sammasana ñāṇa and udayabbaya ñāṇa which can investigate, reflect and decide it as 'Anicca' or 'Dukkha' or 'Anatta' are called Tīraṇa Pariññā. It is the discerning Paññā which investigates, reflects and decides on the Anicca, Dukkha and Anatta characteristics of the Paṭicca Samuppāda factors.

3) **Pahāna Pariññā**:- After having discerned thoroughly by insight the perishing away only of the Paṭicca Samuppāda factors, the upper Vipassanā ñāṇa beginning from Bhaṅga ñāṇa which meditates on the Three Characteristics alternately and eradicates the respective Kilesa temporarily (Tadaṅga) is called Pahāna Pariññā as it distinguishes and know the Anicca, Dukkha and Anatta characteristics of the Paṭicca Samuppāda. These are the three Lokuttarā Pariññā.

Three Lokuttarā Pariññā

At the end of the Vipassanā ñāṇa which is the Lokuttarā Pariññā Paññā, Ariya Magga comes to arise. The Ariya Magga totally eradicates (Samuccheda) the respective Kilesa accordingly and realise the Asaṅkhata Dhātu Peaceful Element Nibbāna penetratively. Therefore Pahāna Pariññā is the Mukhya name for Magga.

The Ariya Magga realises Asaṅkhata Dhātu Peaceful Element Nibbāna penetratively by means of Ārammaṇa Paṭivedha. In realising like that, the Ariya Magga totally remove Moha which conceals the Four Noble Truths and make one not able to realise the Four Noble Truths. As it removes the Moha that conceal Four Noble Truths, the task to realise the Four Noble Truths is completed. Realising the Noble Truths by means of Kicca Siddhi like that is called Āsammoha Paṭivedha. Among them, the Ariya Magga realises the Nirodha Sacca by means of Ārammaṇa Paṭivedha. Dukkha Sacca, Samudaya Sacca and Magga Sacca are realised by means of Āsammoha Paṭivedha. Therefore, as the Ariya Magga has completed the task of realising the Paṭicca Samuppāda factors and their causal relationships called Dukkha Sacca and Samudaya Sacca, it is also called Nāta Pariññā indirectly.

Furthermore the Ariya Magga also totally remove the Moha that conceals Anicca, Dukkha and Anatta characteristics of Dukkha Sacca and Samudaya Sacca. Therefore the task of investigating, reflecting and deciding on the Anicca, Dukkha and Anatta characteristics of Rūpa-Nāma-Causes-Effects = Saṅkhāra dhamma called Dukkha Sacca & Samudaya Sacca is completed. Thus the Ariya Magga is also called Tīraṇa Pariññā indirectly. These are the three Lokuttarā Pariññā.

Only after having realised by oneself Paṭicca Samuppāda i.e. the causal relationships by means of Lokuttarā Pariññā Paññā and Lokuttarā Pariññā Paññā then it can be called Anubodha realization and Paṭivedha realization. Only after having realised the Paṭicca Samuppāda by means of Anubodha and Paṭivedha realizations like that then one can overcome and escape from Saṃsāra. This is what is meant by the above statement from Nidāna Sutta.

Anubodha And Paṭivedha Insights

Ananubodhāti ñātapariññāvasena ananubujjhanā appaṭivedhāti tīraṇappahāna pariññāvasena apaṭivijjhana (Digha Nikāya Commentary-Vol.II-85, Burmese script).

According to the explanation to the sub-commentary "AnuAnubujjhanatthēna Anubodho", as the task of realising these two dhammas:

- 1) NāmaRūpa which should be distinguished and realised by NāmaRūpa Pariccheda ñāṇa and
- 2) the causal relationships between Causes and Effects which should be distinguished and realised by Paccaya Pariggāha ñāṇa

is not completed by knowing them for one time only but can be completed by knowing for many times, again and again, therefore the NāmaRūpa Pariccheda ñāṇa and Paccaya Pariggaha ñāṇa are called Anubodha ñāṇa. The knowing by means of Anubodha ñāṇa is Anubodha realization. This is Nāta Pariññā realization.

The realization by means of Tīraṇa Pariññā and Pahāna Pariññā is called Paṭivedha realization. Vipassanā insights are called Pahāna Pariññā indirectly. Pahāna Pariññā is the Mukhya name for Ariya Magga. Therefore take note that the penetrative realization of NāmaRūpa called Dukkha Sacca and the penetrative realization of Paṭicca Samuppāda i.e. causal relationships called Samudaya Sacca by means of Tīraṇa Pariññā and Pahāna Pariññā Paññā until the end in attaining Magga Phala is called Paṭivedha realization.

These two insights:

- 1) penetrative realization by oneself of the Paṭicca Samuppāda factors such as Avijjā, Saṅkhāra...etc, in the three periods of Past-Future-Present and
- 2) penetrative realization by oneself of the causal relationships between the Causes such as Avijjā and the Effects such as Saṅkhāra are called Anubodha realization.

Penetrative realization by oneself of the Anicca, Dukkha and Anatta characteristics of the Paṭicca Samuppāda factors until the attainment of Magga Phala is Paṭivedha realization. Without realising the Paṭicca Samuppāda by oneself penetratively, as they really are, by means of the two realizations of Anubodha and Paṭivedha then one cannot overcome and escape from the rounds of Saṃsāra. Only if one realises them then one can overcome and escape from the rounds of Saṃsāra.

Brief Notes On The 5th Method

Aṭṭe hetavo pañca, idāni phalapañcakam

Idāni hetavo pañca, āyati phalapañcakam

According to the above Commentary, the meditator must discern to realise that:

- 1) because of the 5 past causes Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma, the 5 present effects Viññāṇa-NāmaRūpa-Salāyatana-Phassa-Vedanā arise and
- 2) because of the 5 present causes Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma, the 5 future effects Viññāṇa-NāmaRūpa-Salāyatana-Phassa-Vedanā arise.

In this case the causes are Samudaya Saccā and the effects are Dukkha Sacca group. Therefore the meditator must meditate to realise penetratively by oneself that:

- 1) Because of Samudaya Sacca in the past life, Dukkha Sacca arises in present life.
- 2) Because of present life Samudaya Sacca, Dukkha Sacca arises in the future life.

Samudaya Saccā

The Buddha taught on Samudaya Sacca in 5 ways in Abhidhamma Vibhaṅga Pāli which are:

- 1) Taṇhā is Samudaya Saccā
- 2) All Kilesa together with Taṇhā are Samudaya Sacca
- 3) All Akusala dhamma are Samudaya Sacca
- 4) All Akusala dhamma and Alobha, Adosa, Amoha = the 3 Kusala Mūla dhamma which Āsava takes as object and which can produce Saṃsāra Vatta are Samudaya Sacca
- 5) All Akusala Kamma and all Kusala Kamma which are the object of Āsava and which can produce Saṃsāra Vatta are Samudaya Sacca.

Therefore the Sammoha Vinodanī commentary mentioned - Tattha yasmā kusalākusalakammam avisesena samudaya saccanti sacca vibhaṅge vuttaṃ - that all Kusala Kamma and Akusala Kamma

are Samudaya Sacca. Furthermore in Aṅguttara Pāli Tika Nipata taught that all the factors of Paṭicca Samuppāda causal relationships are Samudaya Sacca - Katamañca bhikkhave dukkhasamudayaṃ ariyasaccam. Avijjāpaccayā Saṅkhārā, Saṅkhārapaccayā Viññānaṃ, Viññānapaccayā NāmaRūpaṃ, NāmaRūpapaccayā Saḷāyatanam, Saḷāyatanapaccayā Phasso, Phassapaccayā Vedanā, Vedanāpaccayā Taṇhā, Taṇhāpaccayā Upādānam, Upādānapaccayā Bhavo, Bhavapaccayā Jāti, Jātipaccayā JarāMarāṇa-Soka Parideva-Dukkha-Domanassupāyāsā sambhavanti. Evametassa kevalassa Dukkha-khandhassa samudayo hoti. Idam vuccati bhikkhave dukkhasamudayaṃ ariyasaccam. (Aṅguttara Nikāya-Vol.1-178, Burmese script).

In Sacca-Samyutta, Kūṭāgāra Sutta, it is taught that if one does not realise the Four Noble Truths by insight penetratively then there is no means to end the Saṃsāra Vaṭṭa rounds of suffering; but only if one realises the Four Noble Truths by his own insight penetratively then one can end the Saṃsāra Vaṭṭa rounds of suffering.

Therefore the meditator who wants to end the Saṃsāra Vaṭṭa rounds of suffering must strive to realise the Four Noble Truths by insight penetratively. Do not forget that among the Four Noble Truths, Samudaya Sacca is included.

Taṇhā Of Which Period?

The Buddha taught that Taṇhā is Samudaya Saccā; one should investigate and reflect as to which period did Taṇhā, the fundamental cause of the present life Dukkha Sacca called Samudaya Saccā arise.

Rūpārūpaṃ pañcakkhandhā, taṃ hoti dukkhasaccam, taṃ samutṭhāpikā purimataṇhā samudayasaccam (Abhidhamma Commentary-Vol.2-68,69 Burmese script) - Rūpa+Nāma are the 5 Khandhā. That 5 Khandhā are Dukkha Saccā. Taṇhā accumulated in previous life which can produce the Dukkha Saccā is Samudaya Saccā. This is what the above commentary means.

According to the teaching of the above commentary, one must understand that the Taṇhā called Samudaya Saccā, which is the fundamental cause of the 5 Khandhā/Dukkha Saccā in the present life meditator, is not the Taṇhā that arises in the present life. It is only the Taṇhā that was accumulated in previous life.

A Teaching In Paṭisambhidā Magga

Purimakammabhavasmim moho avijjā, āyūhanā saṅkhārā, nikanti taṇhā, upagamanam upādānam, cetanā bhavo. Ime pañca dhammā purimakammabhavasmim idha paṭisandhiyā paccayā (Paṭisambhida, 50 Burmese script) - the Moha, wrong knowing that arose in the past life of accumulating the Kamma called Kamma Bhava is Avijjā. Striving for the arising of Kamma is Saṅkhāra. Nikanti, the craving for states of existence and objects is Taṇhā. Clinging to states of existence and objects is Upādāna. Kusala Cetanā or Akusala Cetanā is Bhava. These 5 dhamma which arose in the previous life when accumulating the Kamma called Kamma Bhava are the causes of Paṭisandhi in the present life (i.e. Paṭisandhi 5 Khandhā for human beings).

What the Paṭisambhidā Pāli means is that when accumulating Kamma Bhava, the Kamma that was being surrounded by Avijjā, Taṇhā and Upādāna which arose in the past life is the real cause of Vipāka Khandhā, such as present life Paṭisandhi 5 Khandhā. Take note that the Kamma is Samudaya Sacca.

Therefore the meditator must discern to realise penetratively by oneself that because of the Kamma called Samudaya Sacca in the past life, the Dukkha Saccā such as Paṭisandhi 5 Khandhā in the

present life arises. Only then one will realise penetratively by oneself that because of Samudaya Sacca, Dukkha Sacca arises.

Saṅkhāra And Kamma Bhava

- 1) In the accumulation of Dāna deeds, the (Pubba) Cetanā that arises before giving is Saṅkhāra. The Patitṭhāpaka Cetanā (= Muñca Cetanā) that arises when offering the object into the hands of the recipient is Kamma Bhava.
- 2) In another way, in the Manodvārika Javana Vīthi mind processes that are arising while accumulating the Kamma, the Cetanās in the first 6 Javanas among the 7 Javanas are called Āyūhana Saṅkhāra. The 7th Javana Cetanā is called Kamma Bhava.
- 3) In another way, the Cetanā in the Javana Cittuppāda while accumulating a Kamma is Kamma Bhava. The Citta Cetasika group accompanying with the Cetanā, are called Āyūhana Saṅkhāra.

Therefore one can understand that the Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma which are being accumulated in the present life are not the causes, Samudaya Saccā, of the present life 5 Khandhā, Dukkha Sacca.

If one considers mainly the Kamma out of those 5 causes, then one may agree satisfactorily that only because of the Samudaya Saccā in the past life, Dukkha Saccā arises in this present life. If one does not agree that because of the Kamma called Samudaya Sacca done and accumulated in the past life, the Dukkha Saccā such as Paṭisandhi 5 Khandhā in the present life arises then one must further consider whether it is necessary to fulfil the Pāramī for as long as 4 Asaṅkheyya and 1 lakh Kappa for Sammā Sambodhi; for as long as 2 Asaṅkheyya and 1 lakh Kappa for Paccekabodhi; for as long as 1 Asaṅkheyya and 1 lakh Kappa for Agga Sāvakabodhi; and for as long as 1 lakh Kappa for Mahā Sāvakabodhi.

Anumāna And Paccakkha

- If: (1) the meditator accepts that the past and future can only be discerned by means of inference or guessing (Anumāna) because he thinks that the past no longer exist as it had already perished away and that the future has not occur yet; and
(2) he also accepts that 'because of the 5 past causes, the 5 present effects arise' and 'because of the 5 present causes, the 5 future effects arise' can be discerned only by means of inference (Anumāna),

then it means that the Ariya person can know that 'because of Samudaya Saccā, Dukkha Saccā arises' by means of inference only.

However, in both the teachings of the Buddha and the commentary it is taught that Dukkha Saccā and Samudaya Sacca are known distinctively as they really are:

Idaṃ dukkhanti yathābhūtaṃ pajānāti. Ayaṃ dukkha samudayoti yathābhūtaṃ pajānāti (Majjhima Nikāya-Vol.1-85 Burmese script).

"Ayaṃ lokīyo ayaṃ lokuttaro"ti ariyaṃ aṭṭhaṅgīkaṃ maggaṃ yathābhūtaṃ na pajānāti ajānanto lokiyamagge abhinivisitvā lokuttaraṃ nibbattetuṃ na sakkāti (Majjhima commentary-Vol.2-165).

- Only when one realises by oneself penetratively, as they really are, the Dukkha Saccā and Samudaya Saccā; and that because of Samudaya Saccā, Dukkha Saccā arises then one can develop the Magga Sacca, that is one can meditate Vipassanā on the Three Characteristics of Dukkha Saccā and Samudaya Saccā. Only if one develops the Lokiya Magga Sacca then one can attain the Lokuttarā Magga Saccā and Lokuttarā Nirodha Saccā. Therefore take note that it is unavoidable to discern the past and future to realise Paṭicca Samuppāda, causal relationships as they really are.

Attaining Paccayapariggaha Nāṇa

Vipassakena pana kammantaraṇca vipākantaraṇca ekadesato jānitabbaṃ. (Visuddhimagga) Ekadesato jānitabbaṃ anavasesato jānitum na sakkā avisayattā. Sabbena sabbam ajānate paccayapariggaho na paripūrati. (Mahā Ṭīka-Vol.2-380)

- it means that the Vipassaka person who is practising Vipassanā meditation should realise some of the Kamma and their effects among the diverse different Kamma and their effects. As it is not the scope of Sāvaka (disciples of the Buddha) to know all of the Kamma and their effects totally but is only the scope of Buddha's Omniscience (Sabbaññutā), one is not able to know totally. However, if one does not realise any of the Kamma and its effect, then the insight knowledge of Paccaya Pariggaha Nāṇa cannot be fulfilled. This is what the above means.

As PaccayaPariggaha Nāṇa cannot be attained if one does not realise the Kamma and its Effect dhamma, one must strive to realise them (Kamma and its effect) to some extent for the attainment of PaccayaPariggaha Nāṇa.

As you may have already known, there are twelve Vipāka (effects of Kamma) of Buddha. (For example, having intense buck pain, being wrongly accused by Ciñcu, being wounded by a splinter from a rock hurled by Devudattu....etc). In this case, there are individual Kamma which produce their respective effect (Vipāka). Similarly it is natural that a human being throughout his life is experiencing various pleasant objects (iṭṭhārammaṇa) and unpleasant objects (anittḥārammaṇa) which are the good Effects and bad Effects. Experiencing pleasant objects are because of Kusala Kamma. Experiencing unpleasant objects are because of Akusala Kamma. As there are various respective Kusala Kamma for the various pleasant objects, there are also various respective Akusala Kamma for the various unpleasant objects. A Sāvaka cannot realise all of these Kamma and their Effects totally; but one can realise some of them only.

Abhiññā And Vipassanā

One can accept that past lives can be discerned by Pubbenivāsānussati Abhiññā and that future lives can be discerned by Anāgataṃsa nāṇa which is a section of Dibba Cakkhu; but one may be reluctant to accept that the pasts and futures Khandhas can be discerned by Vipassanā insight. The teachings of the Buddha and the explanations of the Commentary that past and future Upādānakkhandhā can be discerned by Vipassanā insight are as follows:

Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā anekavihitam pubbenivāsam anussaramānā anussaranti, sabbete pañcupādānakkhandhe anussaranti etesaṃ vā aññataram. Katame pañca? "Evaṃ rūpo ahoṣiṃ atītamadadhāna"nti, iti vā hi bhikkhave anussaramāno rūpaṃ yeva anussarati...Evaṃ vedano...Evaṃ sañño...Evaṃ saṅkhāro...Evaṃ viññāṇo...

(Saṃyutta Nikāya-Vol.2-71 Burmese script)(Khajjaniya Sutta)

Pubbenivāsanti na idaṃ abhiññāvasena anussaraṇam sandhāya vuttaṃ, Vipassanāvasena pana pubbenivāsam anussarante samaṇabrahmaṇe sandhāyesam vuttaṃ. Tenevāha.... "sabbete pañcupādānakkhandhe anussaranti etesaṃ vā aññatara"nti. Abhiññāvasena hi samanussarantassa khandhāpi upādānakkhandhāpi khandhapaṭibaddhāpi paṇṇattipi ārammaṇam hotiyeva. Rūpaṃ yeva anussaratiti evaṃ anussaranto na aññaṃ kiñci sattaṃ vā puggalaṃ vā anussarati, atīte pana niruddham rūpakkhandaṃveva anussarati. Vedanādīsūpi esevanayoti. (Saṃyutta Commentary-Vol.2-266 Burmese script).

"Bhikkhus, there are some Samaṇas and some Brahmaṇas who, recollecting by insight the numerous past existences' Khandha processes can discern them. Such Samaṇas and Brahmaṇas can recollect by insight the 5 Upādāna Khandhā or one the 5" (Khajjaniya Sutta).

In the above Pāli, by using the word "Pubbenivāsam" the Buddha did not mean that it is the recollection of past existence Khandhā process by the power of Pubbenivāsānussati Abhiññā. What

the Buddha really meant by the word "Pubbenivāsaṃ" is that the Samaṇas and Brahmaṇas recollect the past existence Khandhā processes by the power of Vipassanā insight. Therefore the Buddha taught it as "sabbete pañcupādānakkhandhe anussaranti etesaṃ vā aññataraṃ..." - "...these Samaṇas and Brahmaṇas can recollect the 5 Upādānakkhandhā by insight. They can also recollect one of these 5 by insight..."

The reason is that there are only 4 objects of Pubbenivāsānussati Abhiññā which are:

- 1) 5 Khandhā that includes Lokuttarā dhamma,
- 2) 5 Upādānakkhandhā that does not include Lokuttarā dhamma,
- 3) Clan, complexion, food nutriment, happiness, suffering...etc connected with the 5 Khandhā,
- 4) Various name concepts.

In the above Pali Text, as the Buddha was not teaching about the discernment of these 4 objects by insight but was teaching only the discernment of the past 5 Upādānakkhandhā or one of them by insight, it can be understood that the Buddha only meant the discernment of past Khandhā by Vipassanā ñāṇa and not by Pubbenivāsānussati Abhiññā. In discerning the past Khandhā process by Vipassanā ñāṇa, it is not discerning beings, persons but discerns by insight only the Rūpa, Vedanā, Saññā, Saṅkhāra & Viññāṇa which had ceased in the past life.

(Saṃyutta-Vol.2-71; Saṃyutta Commentary-Vol.2-266 Burmese script)

The above are the references about the difference in power between Pubbenivāsānussati Abhiññā and Vipassanā ñāṇa and that the past and future can be discerned by Vipassanā ñāṇa.

The Technique To Search For The Cause

Paccayasamuppanne hi apariggahite paccayapariggaho na sakkā hoti kātuṃ. Tasmā dhammatthitiñāṇaggahaṇeneva tassa hetubhūtaṃ pubbe siddhaṃ nāmarūpavavathānañāṇaṃ vuttameva hotīti veditabbaṃ. (Paṭisambhida Commentary-Vol.1-18)

- According to the above definition of Paṭisambhida Magga Commentary, the meditator who would like to discern = distinguish the causes by insight = Paccaya Pariggaha must firstly strive to be able to attain the NāmaRūpa Vavathāna ñāṇa, that is to distinguish = discern the effects NāmaRūpa called Paccayasamuppanna.

What it means is that the meditator who wants to distinguish and discern the past causes by insight must already distinguished and discerned the present NāmaRūpa called Paccayuppannadhamma which arise because of past cause; and the past NāmaRūpa called Paccayuppannadhamma which were dependent upon a farther past cause (i.e., which arose because of the respective farther past cause). Furthermore, if the meditator wants to discern and distinguish that 'because of the present 5 causes, the future 5 effects called Paccayuppannadhamma arise', then he must already discerned and distinguished by insight the present NāmaRūpa called Paccayuppannadhamma which the present causes Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma are dependent upon; and the future 5 effects called Paccayuppannadhamma which will arise because of those present causes. Only then can the meditator search for the past causes easily and can discern that because of the past causes, present effects arise. Similarly 'the arising of future effects is because of present causes' can also be distinguished and discerned by insight. Understand that the way is the same for the successive pasts and successive futures.

Therefore the meditator must firstly take note of the fact that before discerning 'because of the cause, the effect arises', he must already discerned the past 5 Khandhā, present 5 Khandhā and future 5 Khandhā.

Four Ways Of Teaching Paṭicca Samuppāda

The Visuddhimagga (Vism., XVII, 28) and Sammoha Vinodanī-Paṭicca Samuppāda Vibhaṅga (Abhidhamma Commentary-Vol.2-124,125 Burmese script) mentioned about the 4 ways of teaching Paṭicca Samuppāda with similes of men gathering creepers.

- 1) It is taught by means of Anuloma Paṭicca Samuppāda method which is teaching from 'because of Avijjā, Saṅkhāra arise' until 'because of Jāti, JarāMaraṇa arise' = from the beginning until the end.
- 2) It is taught beginning from the middle Vedanā until the arising of Jāti produced by Bhava = from the middle till the end.
- 3) It is taught beginning from 'the arising of JarāMaraṇa because of the cause, Jāti' until 'the arising of Saṅkhāra because of the cause, Avijjā' = from the end until the beginning in reverse order, i.e. Paṭiloma Paṭicca Samuppāda method.
- 4) It is taught as 'the 4 Āhāra arise because of Taṇhā; Taṇhā arise because of Avijjā'...etc, until 'Saṅkhāra arises because of Avijjā' = from the middle until the beginning.
- 5) Mentioned in the Commentary as "Atīte hetavo pañca, idāni phala pañ caḥam...etc", it is taught as:
 - (A) 'Because of 5 past causes, 5 present effects arise',
 - (B) 'Because of 5 present causes, 5 future effects arise'.

The meditator can search for the causes or causes and their effects by any one of the 5 Paṭicca Samuppāda methods which he prefers. Among these 5 methods, the 5th method of discerning the causal relationships between causes and effects is mainly shown in this booklet. At the beginning stage of searching for the cause, the method from the middle to the beginning is used.

In accordance with the teachings of Paṭisambhida Magga commentary of searching for the causes from the middle to the beginning like that, it is found that it is easier for many meditators if they are firstly able to discern the successive 5 Khandhā from the present 5 Khandhā until the past 5 Khandhā. Therefore, firstly discern from the present 5 Khandhā until the past 5 Khandhā. In discerning like that it is based on the method of discerning past 5 Khandhā successively in the Pubbenivāsānussati section of Visuddhimagga. When able to discern the successive 5 Khandhā till the past 5 Khandhā the meditator must further discern to realise by insight that 'because of the 5 past causes which arose dependent upon farther past 5 Khandhā, the present 5 Khandhā arises.' If able to discern and link the cause and effect successfully by the Paṭicca Samuppāda 5th method, then the remaining other methods can be easily understood.

Sending The Mind = The Insight Towards The Past

Firstly establish the concentration progressively. Discern the NāmaRūpa existing internally and externally alternately. Discern especially beginning from the NāmaRūpa in the 6th line towards the past. Most of the meditators are successful in this method.

The discernment of past NāmaRūpa beginning from the NāmaRūpa that arose in the most recent posture just occurred and the discernment of causal relationships will be further mentioned.

After having offered lights or water or flowers to the Buddha, just before the sitting meditation, make an aspiration for Nibbāna. Then make an aspiration for a life (state of existence), such as life as monk or as a woman which one likes if one has to go round the Saṃsāra before attaining Nibbāna. Notice and remember the mind processes that arise while making the aspiration.

After that, sitting in meditation, establish the concentration progressively and then discern NāmaRūpa internally and externally; especially discern mainly the wholesome Nāma group in Dhammārammaṇa line. If the meditator is especially a Samatha Yānika person then discern mainly the Jhāna Nāma dhamma. When the light becomes very powerful try to discern the Nāma dhamma in the mental process of the period in making the aspiration for monk life or woman life; and the Nāma dhamma in the mental process of the period in making the aspiration for attainment of Nibbāna after having offered lights or water or flowers to the Buddha in the most recent posture just before sitting meditation.

To discern these Nāma, firstly discern the Hadaya Vatthu together with the 54 types of Rūpa that exist in hadaya which the Nāma are dependent upon. Then discern the host Bhavaṅga Citta that arise dependent upon the Hadaya Vatthu Rūpa. After having discerned the Bhavaṅga Mind Clear Element then discern forward and backwards of the Bhavaṅga Mind Clear Element to discern the Nāma called Vīthi mind process that arose in between Bhavaṅga Mind Clearness. When able to discern these Nāma, examine precisely whether they are the same with the mind processes of making the aspiration just before the sitting meditation. If they are the same then one is able to discern the nearest past NāmaRūpa.

If One Is A Samatha Yānika Person

If the meditator is a Samatha Yānika person and aspires for Brahmā life then he must practise the Jhāna which can bring him to reach (*i.e. rebirth in*) the Brahmā realm which he likes. For example, if that Jhāna is 4th Jhāna then enter into the 4th Jhāna again. Either before or after entering into that Jhāna, make an aspiration for the Brahmā life; or else incline the mind (*towards life as Brahmā*). Making an aspiration or mental inclination is accumulating Kilesa Vaṭṭa where Avijjā, Taṇhā and Upādāna are predominant. Entering into the Jhāna for many times is accumulating Kamma Vaṭṭa which are Saṅkhāra and Kamma.

Then discern again that Kilesa Vaṭṭa Nāma group, Kamma Vaṭṭa Nāma group and the Basis Vatthu Rūpa where these Nāma are dependent upon. If able to discern those NāmaRūpa then the meditator is successful in discerning the nearest past NāmaRūpa. In discerning the past NāmaRūpa like that, discern mainly the Basis Vatthu Rūpa on the side of 'Rūpa' and Bhavaṅga Mind Clear Element on the side of Nāma.

Kilesa Vaṭṭa And Kamma Vaṭṭa

The Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma mentioned above which can produce the rounds of Samsāra Vaṭṭa will be further explained. In the above 1st example of making an aspiration:

- 1) Avijjā = wrong knowing as 'monk' or 'woman' = 20 (*Nāma dhamma*)
- 2) Taṇhā = attachment to monk life or woman life = 20
- 3) Upādāna = clinging to monk life or woman life = 20
('20' here refers to the Lobha+Diṭṭhi group. It can be 19 or 22 or 21 accordingly)
- 4) Saṅkhāra = the Kusala Cetanā group (*i.e. Saddhā-Paññā group = 34*) of offering lights or water or flowers to the Buddha
- 5) Kamma = Kamma Satti force of that 34.

The Avijjā, Taṇhā and Upādāna called Kilesa Vaṭṭa mostly arise as:

Manodvārāvajjana-7 times Javana. If Kāma objects such as Rūpārammaṇa of monk life or woman life is taken as object, then Tadārammaṇa can arise. The Javana is of Lobha-Diṭṭhi group =20. As for Kamma Vaṭṭa which are Saṅkhāra and Kamma, they are the Saddhā-Paññā group Manodvārika Javana Vīthi mind process. If nāṇa and pīti accompany with Javana then it is 34. As this Kusala

Cetanā group is Anicca dhamma, they ceased when their life-span as arising-static-perishing is ended. However they perished away only after embedding the Kamma Satti force in the NāmaRūpa process which can produce the monk life or woman life that one aspires to be in a future life. They are not like Vipāka Nāma and Kiriya Nāma which perish away without leaving any Satti force. That Kamma Satti force is called Kamma. It is Nānākkhaṇika Kamma Satti.

2nd Example Of Aspiration

In making an aspiration for Brahmā life:

- 1) Avijjā = wrong knowing as 'Brahmā' = 20
- 2) Taṇhā = attachment to Brahmā life = 20
- 3) Upādāna = clinging to Brahmā life = 20
- 4) Saṅkhāra = Having aspired for Brahmā life, it is the 4th Jhāna Kusala Cetanā which is done and accumulated = 31
- 5) Kamma = Kamma Satti force of that Saṅkhāra (31).

In this case, in the Kilesa Vaṭṭa which are Avijjā-Taṇhā-Upādāna it is the Lobha-Diṭṭhi group = 20. In Saṅkhāra, it is the 4th Jhāna Nāma dhamma = 31. They are Manodvārika Javana Vīthi mind processes only.

If the meditator can discern by insight the Nāma that has arose in the most recent posture called Kilesa Vaṭṭa and Kamma Vaṭṭa, having removed their Nāma compactness until attaining ultimate reality of Nāma then the discernment of the nearest past NāmaRūpa has been successful.

If The Appearance Appears

While discerning the NāmaRūpa that arose in the nearest past posture by shining the light produced by the insight which was discerning NāmaRūpa internally and externally, if the appearance of making the aspiration before sitting meditation appears then discern the 4 Great Elements of that appearance. It will then become small particles Rūpa Kalāpa. Having analysed those Rūpa Kalāpa, discern all the Rūpa in the 6 sense bases, 42 Koṭṭhāsa as a whole. Discern especially the 54 types of Rūpa in Hadaya (= in the heart). Discern mainly the Basis Hadaya Vatthu Rūpa. Further discern the Bhavaṅga Mind Clear Element. Then discern the Nāma dhamma processes which arise in between Bhavaṅga Mind Clearness, being dependent upon the Hadaya Vatthu Rūpa. Examine to see whether the Nāma processes discerned are the same as the Nāma dhamma processes that arose at the time of making the aspiration. If they are the same then the discernment of the nearest past NāmaRūpa is successful. If successful like that, then sending the insight towards the past gradually discern the past NāmaRūpa successively such as yesterday NāmaRūpa, the day before yesterday NāmaRūpa, last month NāmaRūpa, last year NāmaRūpa...etc. In discerning like that, if appearances appear at random, discern the 4 Great Elements on them and further discern the NāmaRūpa as mentioned above. Continue to discern the NāmaRūpa until the time of the 1st stage of foetus formation (Kalalarūpa) in the mother's womb.

Towards Maraṅāsanna In The Past

At the time of Paṭisandhi 1st stage foetus formation of human beings, there arise 3 types of Rūpa Kalāpa: Hadaya Dasaka Kalāpa, Kāya Dasaka Kalāpa and Bhāva Dasaka Kalāpa or 30 types of Rūpa. (Although there are only 3 types of Rūpa Kalāpa or 30 types of Rūpa, the quantity of each type are many). As for the Nāma, if one is a Tihetuka person whose Paṭisandhi is accompanied with Somanassa Vedanā then it is the Saddhā-Paññā group 34 (Nāma dhamma). Discern these

NāmaRūpa until the insight is clear. Being able to discern until attaining ultimate reality (paramattha) with clear insight, one investigates and reflects in this way:

So “idaṃ nāmarūpaṃ na ahetu na appaccayā nibbattam, sahetu sappaccayā nibbattam. Ko panassa hetu, ko pana paccayo”ti upaparikkhanto “Avijjāpaccayā taṅhā paccayā kamma-paccayā āhārapaccayā cā”ti tassa paccayaṃ vavatthapetvā “atītepi paccayā ceva paccayasamuppānādharmā ca, anāgatepi etarahipi paccayā ceva paccayasamuppānādharmā ca, tato uddhaṃ satto vā puggalo vā natthi, suddhasaṅkhārapuñjā evā”ti tīsu addhāsu kaṅkhaṃ viharati. Ayaṃ pana vipassanāsāṅkhārasallakkhaṇā ñātapariññā nāma.

(Abhidhamma Commentary-Vol.2-241,242 Burmese script)

- according to the above commentary, if one investigates and reflects that, “These NāmaRūpa do not arise without both the Hetu cause = Janaka cause which produces (*the effect*) directly and the supporting Paccaya cause = Upatthambhaka cause; they arise only if there exist Hetu cause = Janaka cause which produces directly and Paccaya cause = Upatthambhaka cause which supports. What are their Hetu cause = Janaka cause and Paccaya cause = Upatthambhaka cause?” then having sent the light of insight towards the past, one can begin to find either the NāmaRūpa that arose while on the verge of death = Maraṇāsanna in the past life or the object (being either Kamma object or Kamma Nimitta object or Gati Nimitta object) of that Maraṇāsanna Javana.

If one is able to discern the NāmaRūpa of the Maraṇāsanna period then it is very sure to find one of these three: Kamma or Kamma Nimitta or Gati Nimitta which was the object of the Nāma dhamma group called Maraṇāsanna Javana. It is no longer difficult. That Nimitta appeared because of the force (Satti) of the Kamma which is going to produce the effect. Therefore if one can find that Nimitta then it is sure that he can find the Saṅkhāra and Kamma which are the causes of some Vipāka Khandhā such as the present life Paṭisandhi 5 Khandhā. If Saṅkhāra and Kamma are found, further discern the Avijja-Taṅhā-Upādāna which surround that Saṅkhāra and Kamma.

If the meditator does not find the NāmaRūpa of Maraṇāsanna when investigating and reflecting by insight towards the past and if sees only the appearance of being dead then discern the 4 Great Elements of that corpse. Then he will find only small particles. Analyse these small particles. Mostly, one will find the groups of Rūpa where Ojā is the 8th and which are produced by Tejo dhātu called Utujaojatthamaka Rūpa.

It is mentioned as mostly because sometimes a meditator may find the Rūpa Kalāpa of some living maggots existing in that corpse. Therefore, sometimes a meditator may find Transparent Kalāpa and Non-transparent Kalāpa mixed together in the corpse. However, that of the corpse, there are only Utuja Rūpa which are Non-transparent Utuja Rūpa.

After having discerned the Rūpa of that corpse, further discern towards the past gradually to discern the NāmaRūpa that arose at the time of near death. If able to discern the NāmaRūpa of near death, then discern the object of the Maraṇāsanna Javana which was arising at the time of near death. If not successful then discern to be able to catch the Hadaya Vatthu of the time near death. After that further discern the host Bhavaṅga Mind Clear Element which arise dependent upon that Hadaya Vatthu. When able to discern the Bhavaṅga Mind Clear Element, then discerning the Bhavaṅga Mind Clear Element forwards and backwards, earlier before death and on the verge of dying, the meditator can find and can discern the object of the Maraṇāsanna Javana in that Bhavaṅga Mind Clear Element which is either Kamma or Kamma Nimitta or Gati Nimitta. According to the experiences of the meditators here, either Kamma or Kamma Nimitta appeared to many meditators; very few of the meditators have Gati Nimitta appeared. This is according to the experiences of the meditators who are searching for the past causes, meditating in Pa Auk only.

If that Maraṇāsanna (= near death) Nimitta is a Kamma object Nimitta which is arising as though one is doing the Kusala Wholesome deed again -- mentioned as Abhinavakaraṇavasena in

Abhidhammattha Sangaha -- then the meditator must further discern the NāmaRūpa which arose at the time of doing that Kusala deed.

The discernment:- Discern the 4 Great Elements of the appearance which is doing the wholesome Kusala deed. If the Rūpa Kalāpas are seen, then analyse them until attainment of Rūpa Paramattha. Especially discern mainly the 54 types of Rūpa which are together with Hadaya Vatthu in the heart which arose at the time of doing that wholesome Kusala deed. After that discern the Hadaya Vatthu. Further discern the Bhavaṅga Mind Clear Element which arise dependent upon that Hadaya Vatthu. Then discern the Nāma group which were arising in-between Bhavaṅga Mind Clear Elements, at the time of doing the wholesome Kusala deed. Discern to see by insight exactly what kind of Kusala wholesome deed was being done and what kind of Kusala Citta = Manodvārika Kusala Javana Vīthi mind processes were arising. If discern forward and backward for many times then one will find the Kusala Javana Vīthi mind processes which were arising then and the Avijjā-Taṇhā-Upādāna group by which one aimed and aspired in doing the wholesome Kusala. In other words, the meditator found the Kusala Saṅkhāra & Kamma which is surrounded with Avijjā, Taṇhā and Upādāna.

(NOTES: As the Saṅkhāra & Kamma which can produce human state of existence is Kusala Saṅkhāra & Kamma only, take note that only Kusala Saṅkhāra & Kamma is mentioned as an example like that.)

Past Aspiration Of Princess Sumana

For better understanding of Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma, the past aspiration of the famous Princess Sumana who is the daughter of King Kosala will be mentioned. During the time of Vipassi Buddha, after she had offered a kind of flower called Sumana and milk rice to Vipassi Buddha together with the Saṅghā she made this aspiration: “Bhavābhavābhiniḅbattiyaṃ me sati paritassanaḅjīvitaṃ nāma mā hotu, ayaṃ sumanamālā viya nibbattanibbattaṅṅhāne piyāva homi nāmena ca sumanāyeva” - “In whatever life I may reborn, may my living be without worry. In whatever life I may reborn, may I be the one (i.e. a woman) whom others love like that flower and may I be called Sumana” (Aṅguttara Commentary-Vol.3-13,14 Burmese script).

In the above wholesome deed and aspiration, both Kilesa Vaṅṅa and Kamma Vaṅṅa are included which are:

- 1) Avijjā = wrong knowing as a “woman” whose living is without worry, whom others love and called Sumana,
- 2) Taṅṅhā = attachment to that woman life,
- 3) Upādāna = clinging to that woman life,
- 4) Saṅkhāra = Kusala Cetanā group of offering flowers and milk rice to the Saṅghā lead by Vipassi Buddha,
- 5) Kamma = Kamma Satti force of that Kusala Cetanā group.

These 5 causes are the causes of some Vipāka Khandhā such as Paṅṅisandhi 5 Khandhā of the daughter of King Kosala named Princess Sumana.

An Example Of A Meditator

To understand better about it, an example of a meditator will be shown. When she discerned the time of being on the verge of death, Maraṅṅāsanna in the past life she found the Kamma object Nimitta of offering fruits to a Bhikkhu appeared in the Bhavaṅga Mind Clear Element of the time near death in that past life. After having discerned the 4 Great Elements on the appearance of

offering fruits, when she further discern the NāmaRūpa she found the mind processes of making the aspiration to be a well educated city woman (being unhappy with the state of existence as a poor uneducated village woman then) and the mind processes of the Kusala Cetanā group in offering fruits. These are:

- 1) Avijjā (20) = wrong knowing as well educated city woman ,
- 2) Taṇhā (20) = attachment to that woman life,
- 3) Upādāna (20) = clinging to that woman life,
- 4) Saṅkhāra (34) = Kusala Cetanā group of offering,
- 5) Kamma = the Kamma Satti force of that 34.

In this case, 20 is the 20 Nāma dhamma of Lobha-diṭṭhi group existing in each Javana of the Kilesa Vatta-Manodvārika Javana Vīthi. As for 34 , it is the Saddhā-Paññā group Nāma dhamma existing in each Javana of the Manodvārika Kusala Javana Vīthi in offering the fruits.

In this life this meditator becomes a well educated city woman. When discerned the causal relationships between causes and effects the meditator realised herself by insight that the Satti force of that Kusala Kamma in offering fruits produced many Vipāka Khandhā such as present life Paṭisandhi Vipāka 5 Khandhā...etc. The insight which realises penetratively the causal relationships between causes and effects like that is PaccayaPariggaha = the insight which discerns the causes. To understand more clearly see the following example also.

Another Example

When discerning the object of the near death moment, Maraṇāsanna Javana, in the past life, let s say that if the Kamma object of offering food at a pagoda (cetiya) appears, then after having discerned the 4 Great Elements on that appearance of offering food, further discern the NāmaRūpa. Discern especially the Hadaya Vatthu and Bhavaṅga Mind Clear Element. Having discerned the Bhavaṅga Mind Clear Element backward and forward between the period of Maraṇāsanna Javana and the period before it, discern the Manodvārika Javana Vīthi mind processes which arose in between these Bhavaṅga Mind Clear Elements. Search to be able to find the mind processes of making an aspiration and the mind processes of offering food. Discern them. The meditator must be able to find the Kilesa Vatta (which are Avijjā-Taṇhā-Upādāna) and Kamma Vatta (which is Saṅkhāra and Kamma) in these mind processes.

As an example, let s say that the meditator made the aspiration that, “May I become a monk who can attain Nibbāna”.

Three In Kilesa Vatta

- 1) Wrong knowing as monk who can attain Nibbāna is Avijjā.
- 2) Attachment to monk life (who can attain Nibbāna) is Taṇhā.
- 3) Clinging to monk life (who can attain Nibbāna) is Upādāna.

These Avijjā-Taṇhā-Upādāna are Kilesa Vatta. These Avijjā-Taṇhā-Upādāna called Kilesa Vatta cannot arise just by themselves only. They can arise only when accompanied by associate Citta-cetasikas, the Sampayutta dhamma such as Phassa, Vedanā, Saññā, Cetanā, Viññāṇa etc in one mind moment. They are mostly the 20 (Nāma dhamma) of Lobha-diṭṭhi group. (If Pīti is not included then it is 19). It can be Sasāṅkhārika or Asāṅkhārika accordingly.

According to the Vīthi mind process, it occurs mostly as:
Manodvāravajjana-Javana (7 times); Tadārammaṇa may or may not arise.

If one is attached to the NāmaRūpa of monk life which one aspired to become, then Tadārammaṇa can arise. It occurs in each as:

- 1) In Manodvārāvajjana = 12 Citta-cetasika.
- 2) In Javana = mostly 20 Citta-cetasika (Lobha-dīṭṭhi group).
- 3) If Tadārammaṇa arise then = 12 (Pīti is included).

In these Nāma:

- 1) the Vedanā is Vedanākkhandhā = aggregate of Vedanā,
- 2) the Saññā is Saññākkhandhā = aggregate of Saññā,
- 3) the remaining other Cetasikas are Saṅkhārakkhandhā = aggregate of Saṅkhāra,
- 4) the consciousness Viññāṇa is Viññāṇakkhandhā = aggregate of Viññāṇa.

These Nāma are the 4 Nāmakkhandhā. The Basis Hadaya Vatthu Rūpa (of these Nāma) together with the 54 types of Rūpa in Hadaya are Rūpakkkhandhā. (Non-real Rūpas can be included accordingly). If group them together, then

- 1) in Manodvārāvajjana there are 5 Khandhā,
- 2) in each Javana there are 5 Khandhā,
- 3) in each Tadārammaṇa there are 5 Khandhā.

(NOTES: As for Tadārammaṇa, Mahā Vipāka Tadārammaṇa and Ahetuka Akusala Vipāka/Kusala Vipāka Tadārammaṇa can arise accordingly. They can arise as 34 or 33...etc accordingly. Here, only the Somanassa Santīraṇa Tadārammaṇa type is shown).

In discerning the Avijjā-Taṇhā-Upādāna which are part of the past causes or which are the Kilesa Vaṭṭa that surrounded the Saṅkhāra and Kamma done and accumulated in the past, the meditator must be able to discern these 5 Khandhā rightly, removing each compactness (Ghana) of Rūpa and Nāma until attaining the insight of ultimate reality. According to the stages of insight, it is NāmaRūpaPariccheda ñāṇa.

Two In Kamma Vaṭṭa

In offering food at the pagoda (= to the Buddha);

- 1) the Kusala Javana Vīthi can take the recipient, i.e. the Buddha as object,
- 2) the Kusala Javana Vīthi can take the things (=food) to be offered as object,
- 3) the subsequent Kusala Cetanā = Kusala Javana Vīthi can take the preceding Kusala Cetanā of offering.

Discern precisely as to what Kusala Javana Vīthi mind processes were arising while offering the food. If those Kusala Javanas have Somanassa Vedanā and accompanied by ñāṇa, Ñāṇa Sampayutta, then there are 34 Citta-cetasikas. These are of the Saddhā-Paññā group. According to Vīthi mind process, they arise as: Manodvārāvajjana-Javana (7 times)-Tadārammaṇa (2 times). Tadārammaṇa may or may not arise.

There are:

- 1) in Manodvārāvajjana = 12 CittaCetasikas,
- 2) in each Javana = 34 CittaCetasikas,
- 3) in each Tadārammaṇa = 34 CittaCetasikas.

Each of these groups of Nāma dhammas are 4 Nāmakkhandhā. The Rūpa dhammas existing in Hadaya where these Nāma are dependent upon are Rūpakkkhandhā. Therefore there are:

- 1) 5 Khandhā in Manodvārāvajjana,
- 2) 5 Khandhā in each Javana moment,
- 3) 5 Khandhā in each Tadārammaṇa moment.

The insight which is knowing, discerning and distinguishing these 5 Khandhā is NāmaRūpaPariccheda ñāṇa according to the stages of insight. However these Kilesa Vaṭṭa 5 Khandhā and Kamma Vaṭṭa 5 Khandhā are the causes 5 khandhā for the Vipāka 5 Khandhā of the present life (i.e. monk life).

Among the above 5 Khandhā, the 34 Nāma dhammas in each Javana which are the forming dhamma (ပုံပုံ) so that the aspired monk life 5 Khandhā = NāmaRūpa come to arise is called Saṅkhāra. They are the striving cause to produce a new state of existence.

As these Saṅkhāra are Anicca dhamma, they perished away after arising. However, unlike Vipāka Khandhā, they perished away not without leaving any Satti force in the NāmaRūpa processes. They perished away only after having embedded in the NāmaRūpa processes the Kamma Satti force which can produce 5 Khandhā in the future, in this case, the aspired monk life who can attain Nibbāna. This Kamma Satti is the Kamma.

Paccaya Pariggaha Stage

If the meditator found the causes which are Avijjā-Taṇhā-Upādāna-Saṅkhāra- Kamma done and accumulated in the past, then he is to try to correlate that Kamma, which is the Kamma Satti force, with the 30 types of Kammaja Rūpa existing at the time of the 1st stage foetus formation, Paṭisandhi. Discern to realise whether there is any causal relationship between Kamma and Kammaja Rūpa. Just as there is causal relationship between mind and Cittaja Rūpa, discern precisely whether there is any causal relationships between Kamma and Kammaja Rūpa.

If there is causal relationship then the meditator must realise and see himself that the Kammaja Rūpa are arising successively because of that Kamma. If there is no causal relationship = if the meditator does not find by insight that the arising of the Kammaja Rūpa is because of that Kamma then he has to search again for the effect-producing Kamma. Search for it by discerning forward and backward the objects which were appearing in the Bhavaṅga Mind Clear Element at the time of near death. The meditator will find the Kamma which produce the effect.

For some meditator, at the time of near death, 2 or 3 Kamma may appear in the Bhavaṅga Mind Clear Element one after another without a break (မနေ့ မနေ့). The effect-producing Kammās were rushing/scrambling (to produce the effect) (အလှူအဝင်). Just as groups of cattle are penned up together and when the gate of the cattles pen is opened early in the morning the cattles are scrambling and going their way out, so for some persons the Kammās are scrambling at the time of near death. Just as the strongest cattle near the gate of the pen comes out first by scrambling and going at other cattle, so among the many Kammās appearing at the time of near death the strongest Kamma can produce the effect last (နေ့ကဆုံးအကျိုးပေးခွင့်); the Kamma which is going to produce the effect is the object of the last Maraṅāsanna Javana. In other words, because of the power of the Kamma which is going to produce the effect, either one of the three: Kamma or Kamma Nimitta or Gati Nimitta is the object of Maraṅāsanna Javana. In the case of many Kammās are arising like that at the time of near death, then after having been able to catch the object of Maraṅāsanna Javana the meditator must discern the Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma in that object, as in the method mentioned above.

In the case of many Kammās appeared scrambling at the time of Maraṅāsanna, when one of them is the Janaka Kamma which produced the effect directly, then the other Kamma can be the Upatthambhaka Kamma which support that Janaka Kamma. When trying to discern the object which was appearing in the Bhavaṅga Mind Clear Element at the time of near death in the past life, the meditator may have discerned the objects which were appearing in the Bhavaṅga Mind Clear

Element before the occurrence of Maraṇāsanna Javana and therefore bypassed the object of Maraṇāsanna Javana. If he happened to discern bypassing like that then he will find the Upatthambhaka Kamma = supporting Kamma first. Then if he tries to discern whether there is any causal relationships between that Upatthambhaka Kamma and the Paṭisandhi Kammaja Rūpa, then he will find that there is no causal relationship between them. However if he were to find the Janaka Kamma (= the Kamma which produce the effect directly) first and if he discerns by insight whether there is any causal relationships between that Kamma and the Paṭisandhi Kammaja Rūpa then he will find that there is causal relationships between them.

Therefore in searching for the past Kamma, it is possible that the meditator may find the Janaka Kamma first; or the Upatthambhaka Kamma first because he happened to bypassed (*the Maraṇāsanna Javana*). Therefore, in discerning, the meditator must check and link again and again. Be able to catch the object of Maraṇāsanna Javana precisely which arise last, being nearest to the Cuti Citta (*i.e. just before Cuti Citta*). As that Nimitta object appeared because of the power of the Kamma which is going to produce the effect, then in searching for the Kamma, it (which is either Kamma, Kamma Nimitta or Gati Nimitta) can be discerned precisely by checking and linking.

Altering Of Nimitta

The Kammas which appeared around the time of near death before Maraṇāsanna Javana can sometimes be changed according to Right Attention (Yoniso Manasikāra), Wrong Attention (Ayoniso Manasikāra), etc. There was a monk who was the father of Venerable Arahant Soṇa. After the appearing of Hell nimitta in his mind firstly, then as he changed it and was able to take the offering of flowers at a pagoda as object, the deity world Nimitta (female deity) appeared. According to the incident of that monk, it should be noted that the Maraṇāsanna Nimitta can be changed in accordance with the arising of Right Attention = Yoniso Manasikāra or Wrong Attention = Ayoniso Manasikāra. Due to such changes in Nimitta, it could happened that in the insight of the meditator who is investigating and searching for the past causes, the Upatthambhaka Kamma may appeared first and not Janaka Kamma. In discerning the past life and searching for the causes, sometimes the meditator may bypassed the object of Maraṇāsanna Javana and happened to discern the objects in the past life Nāma processes which were arising before the occurrence of Maraṇāsanna Javana. In such cases, after having found Upatthambhaka Kamma first, the Janaka Kamma is found later by checking.

Furthermore, in the period before the occurrence of Maraṇāsanna Javana there may be various objects arising. Also, the object of Maraṇāsanna Javana may appear earlier, in advance, before the occurrence of Maraṇāsanna Javana. It is like the incident of the great Upāsakā Dhammika where at the time of near his death, the Nimitta of 6 chariots from 6 deity realms appeared. When the great Upāsakā Dhammika chose that of the Tusita realm among those 6 chariots, then only the Tusita chariot appeared in the last moment of Maraṇāsanna Javana.

Discernment Of Causes And Effects

In discerning and searching for the past causes based on the Nimitta which appeared at the time of Maraṇāsanna like that, let us refer again to that Nimitta object of offering food at the Pagoda which appeared at the time of Maraṇāsanna Javana as mentioned above. After having discerned the Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma in the NāmaRūpa processes of offering the food, investigate and search whether there is any causal relationship between that Kamma Satti force and the 30 types of Rūpa of the 1st stage foetus formation moment. Discerning the cause and effect alternately, try to see if they match. If the meditator found that there is causal relationship between

causes and effects (just as there is causal relationship between mind and Cittaja Rūpa), then he should discern the causes and effects as follow:

Because of the arising of Avijjā (20), Paṭisandhi Kammaja Rūpa arise.
Avijjā is the cause; Paṭisandhi Rūpakkhandaḥ is the effect....etc.

Discern the causes and effects in this way, having linked the causal relationship between causes and effects; distinguish it by insight. This discernment is called Paccaya Pariggaha ñāṇa.

Essential Points To Take Note In Advance

The past causes of Rūpakkhandaḥ = Rūpa dhamma are Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma; the present causes are Citta, Utu and Āhāra.

In other words:

- 1) The causes of Kammaja Rūpa (which are part of the Rūpakkhandaḥ) are Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma. These are the past causes.
- 2) The cause of Cittaja Rūpa is Citta (mind) which arises dependent upon Hadaya Vatthu.
- 3) The cause of Utuja Rūpa is Utu called Tejo dhātu which reaches the static stage (Ṭhīti) in almost every Rūpa Kalāpa.

(NOTES: As mentioned in the Rūpa Kammatthāna stage that in the production of Rūpa Kalāpa sequentially by Utu called Tejo dhātu in Cittaja Kalāpa, Utuja Kalāpa, Āhāraja Kalāpa and Kammaja Kalāpa such as Cakkhu Dasaka Kalāpa, the Tejo dhātu of Rūpa Kalāpas which are produced like that in the last phase cannot produce Utuja Rūpa. That is why it is mentioned above as in almost every Rūpa Kalāpa. Take note that it is similar for Āhāraja Rūpa, mentioned as follows.)

- 4) The cause of Āhāraja Rūpa is Āhāra which are Kammaja Ojā, Cittaja Ojā, Utuja Ojā and Āhāraja Ojā.

(NOTES: Refer again as to how Kabaḷikārāhāra Ojā, the food that are eaten, produce Rūpa and how each Kammaja Ojā, Cittaja Ojā, Utuja Ojā and Āhāraja Ojā produce Rūpa when they get the support of that Āhāra Ojā. Ojā in a previous Ojatthamaka Rūpa produces another new Ojatthamaka Rūpa if it gets the support of a subsequent Āhāraja Ojā. Therefore Āhāraja Ojā is mentioned as a cause of Āhāraja Rūpa.)

Four Nāma Khandhā

The past causes of these Nāma dhamma: (i) the Vipāka 4 Nāma Khandhā which are without Vīthi process, i.e. Paṭisandhi, Bhavaṅga & Cuti; and (ii) the Vipāka 4 Nāma Khandhā in Vīthi mind processes which are PañcaViññāṇa (such as CakkhuViññāṇa...etc), Sampatichana, Santīraṇa and Tadārammaṇa are Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma. The present causes of these Nāma dhamma are:

- 1) Vatthu (Basis Vatthu Rūpa; they cannot arise without Basis Vatthu Rūpa),
- 2) Object (These Nāma can arise only when a pertinent object impinges on the respective dvāra. Only when there is an object to know then knowing can arise. Understand it like that),
- 3) Phassa (Only if the accompanying Sampayutta dhamma such as Phassa...etc support each other by means of Satti such as Sahajāta, Aññamañña, Nissaya then these Nāma can arise).

Furthermore, as the Kusala-Akusala Kiriya Nāma dhamma which are Pañcadvārāvajjana, Votthapana, Javana and Manodvārāvajjana existing in the Vīthi mind processes are not produced by past causes but are the Nāma dhamma produced by causes such as Vatthu-Object-Phassa-Yoniso Manasikāra-Ayoniso Manasikāra only, they do not have past causes; they only have present causes such as Vatthu-Object-Phassa...etc. If able to understand this much then it is expected that one can understand the discernment which will be mentioned later.

1) Ekatta Ways

When the meditator discerns the causal relationships, Paṭicca Samuppāda, he must discern to understand the 4 ways which are Ekatta way, Nānatta way, Abyāpāra way and Evaṃ Dhammatā way. They are very important in the discernment of Paṭicca Samuppāda.

Among these 4 ways, concerning the Ekatta way:- There are past NāmaRūpa, present NāmaRūpa and future NāmaRūpa respectively which are:

- 1) past NāmaRūpa which accumulated the past causes,
- 2) NāmaRūpa which are occurring beginning from the present life Paṭisandhi until the present time of meditating Vipassanā or discerning the causal relationships, Paṭicca Samuppāda,
- 3) if there are future lives as one is still not able to meditate until final attainment yet, then there are future NāmaRūpa which are going to arise beginning from the present time (i.e. beginning from the time of discerning the causal relationships, Paṭicca Samuppāda) until the last future life.

The meditator must discern that the NāmaRūpa which had arose, are arising, and will arise in the three periods of past-present-future are a single sequential process of NāmaRūpa.

To clarify the above:- In discerning both the Mind Clear Element of the period in the past life when accumulating the Kusala wholesome deed which produced this human life and the Mind Clear Element of the present life, discern to understand that they are occurring in a single sequential process successively as a Santati continuity process. Discern precisely whether the Bhavaṅga Mind Clearness which is part of the NāmaRūpa continuity process while doing the Kusala wholesome deed in the past life is one's own Bhavaṅga Mind Clearness or not. If it is truly one's own Bhavaṅga Mind Clearness then one will easily understand about the fact that it is one's own Bhavaṅga Mind Clearness. As Bhavaṅga occurs the most frequent in one whole life, it is mentioned mainly so that one can understand easily. Take note that the way is the same for the other Nāma continuity processes. The Rūpa continuity processes also occur in the same way, in a single sequential process successively.

Three Or Four Persons

Sometimes for some meditators there are 3 or 4 persons doing Kusala wholesome deeds in the object (nimitta) of doing Kusala wholesome deed. If that is so, discern their 4 Great Elements and then their NāmaRūpa, one person after another. Then discern especially the Bhavaṅga Mind Clear Element of each person. The meditator can easily understand whether the Bhavaṅga Mind Clear Element is his or not. The reason is that when the meditator realises penetratively himself by the Paññā-eye insight that the present life Bhavaṅga Mind Clear Element and the past life Bhavaṅga Mind Clear Element are occurring in a single sequential process as a Nāma continuity, then he can easily understand that the past Bhavaṅga Mind Clear Element is his. However, if the past Bhavaṅga Mind Clearness which he has discerned is not his own then he can easily understand that it is not his Bhavaṅga Mind Clearness. The reason is that the Nāma continuity processes are not connected. If the past Nāma Rūpa is not one's own then the NāmaRūpa continuity process of others in the past

and the meditator's NāmaRūpa continuity process are not occurring in a single sequential process; the continuity processes are not connected.

One's own past life NāmaRūpa process and present life NāmaRūpa process are arising successively, being connected between the preceding and the subsequent in a single sequential process. If the meditator realises that the NāmaRūpa are arising successively in a single sequential process like that then it is said that he realises the Ekatta way. Understand that it is similar in discerning that the present NāmaRūpa continuity processes and the future NāmaRūpa continuity processes are arising successively in a single sequential process, being connected as a Santati continuity process.

Uccheda And Sassata (Views)

This insight, which realises penetratively the unbroken NāmaRūpa continuity process, linking the causal relationships between causes and effects such as between past life cause and present life effect; between present life cause and future life effect...etc., can remove the Uccheda wrong view which holds the view that, Life is only between cradle and coffin. There is no more existence after death. There is nothing beyond coffin. Without realising the causal relationships between cause and effect like that but seeing it wrongly then Sassata wrong view can arise. Seeing it wrongly means that one holds the wrong view on the unbroken causal relationships between causes and effects, the unbroken NāmaRūpa continuity process as a single occurrence. As one does not realise the Anicca, Dukkha and Anatta nature of both the cause NāmaRūpa and Effect NāmaRūpa, he holds the view that it is one permanent NāmaRūpa process. This wrong view is Sassata diṭṭhi. (Vism., XVII, 310)

2) Nānatta Way

When one can discern Avijjā-Saṅkhāra-Viññāṇa-NāmaRūpa-Salāyatana-Phassa-Vedanā-Taṇhā-Upādāna-Bhava-Jāti-JarāMarāṇa...etc which are the causal relationships occurring in a single continuity sequential process, then in these causes NāmaRūpa and effects NāmaRūpa:

- 1) if realising them distinguishingly as individual mind moments and as individual separated Rūpa Kalāpa,
- 2) and if, after having broken down by insight Rūpa Kalāpas and the Nāma Kalāpa which exist in one mind moment, differentiating and distinguishing them individually,
- 3) (As mentioned above, the Paṭicca Samuppāda factors such as Avijjā-Saṅkhāra-Viññāṇa-NāmaRūpa...etc cannot arise singly; it is natural that it arises only in groups as NāmaKalāpa-RūpaKalāpa) and if able to realise penetratively the arising of only new Paramattha dhātu, after having distinguished as they really are, the intrinsic characteristic - Sabhāva lakkhaṇa - of each Paramattha dhātu existing in one Nāma Kalāpa (i.e. a group of Nāma dhamma arising in one mind moment) and the intrinsic characteristic of each Paramattha dhātu existing in one Rūpa Kalāpa,

then it is said that one knows the Nānatta way. One must discern the Paramattha dhātu by way of Characteristic-Function-Manifestation-Proximate Cause (Lakkhaṇa-Rasa-Paccupaṭṭhāna-Padaṭṭhāna) thoroughly by insight, so that one can realise like that. If one realises the Nānatta way well, as he is realising himself penetratively about the arising of new Paramattha dhātu linked between causes and effects, then Sassata diṭṭhi can be removed. However, if one sees it wrongly, i.e. as one holds the view that the NāmaRūpa groups arising in a single NāmaRūpa process are each different processes, then one will hold the Uccheda diṭṭhi wrong view that, In this life, this person experiences; in that life, that person experiences. (It means that it is Uccheda diṭṭhi when one holds the view that they are different separate processes, i.e. the one who did the wholesome or unwholesome deeds is one, and the one who experiences the good or bad effects is another).

3) Abyāpāra Way

On the side of causes, there is no endeavour (byāpāra) that they will make the effects to arise. On the side of effects also, there is no endeavour (byāpāra) such as, "We, the effects will arise if the causes arise". There is no endeavour in Avijjā such as, "I will produce Saṅkhāra". In Saṅkhāra also, there is no endeavour such as, "We will produce Viññāṇa". Not having endeavour, being free from endeavour in Avijjā, Saṅkhāra...etc is the Abyāpāra way. If the meditator realises himself penetratively the Abyāpāra way well, then he can remove Atta diṭṭhi which holds the view that there is Jiva Atta who creates. This is because one is realising penetratively that there is no endeavour (byāpāra) in the causes to produce the effects. Without realising the Abyāpāra way well and correctly, but if seeing it wrongly, when one cannot accept that although there is no endeavour to produce the effect it is a fixed natural law (Sabhāva Niyāma) that causes such as Avijjā can produce effects such as Saṅkhāra, then one will hold the wrong view of Akiriya diṭṭhi that although done, it is not done .

Fixed Natural Law - Sabhāva Niyāma

If cause such as Avijjā exists then effect such as Saṅkhāra arises. If cause such as Avijjā does not exist then effect such as Saṅkhāra also does not exist. In other words, if causes such as Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma exist then effects such as Viññāṇa-NāmāRūpa-Saḷāyatana-Phassa-Vedanā arise. If causes such as Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma do not exist then effects such as Viññāṇa-NāmāRūpa-Saḷāyatana-Phassa-Vedanā also do not arise. This is the occurrence by nature = sabhāva niyāma siddha hotūbhāva. If one does not accept the existence of the natural force, Satti, in the cause such as Avijjā which can produce effect such as Saṅkhāra, then the wrong view, Akiriya diṭṭhi, which rejects the existence of Kamma and its effect will arise.

4) Evaṃ Dhammatā Way

As curd is produced from milk only, similarly when effect is to arise because of the cause, Avijjā, then only the effect, Saṅkhāra, comes to arise. No other effect arises. In other words, when effects are to arise because of the causes, Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma, then only the effects, Viññāṇa-NāmāRūpa-Saḷāyatana-Phassa-Vedanā, come to arise. No other effects can arise. This is called Evaṃ Dhammatā way. If the meditator realises the Evaṃ Dhammatā well and rightly, then as he realises penetratively by the eyes of insight the arising of effect according to the appropriate cause, he can remove both wrong views of Ahētuka diṭṭhi, which holds the view that there is no cause, and Akiriya diṭṭhi, which holds the view that what is done is not done ; i.e. two wrong views which reject that the Effect is produced by the Cause, or in other words, rejecting that there is any causes and effects.

Without realising it well and correctly, but sees it wrongly, then as one cannot agree and accept that the arising of an effect is according to the appropriate cause; not accepting that the appropriate cause produce the appropriate effect, one will hold the wrong views of Ahētuka diṭṭhi and Niyata Vāda. (Vism., XVII)

Niyata Vāda

Niyata vāda is the belief that the good and the bad effects of living beings are fixed. This is a belief which reject that there is Kamma and its effect.

Therefore, one should know that the penetrative realization of causal relationships, Paṭicca Samuppāda, by oneself is the best weapon to remove various wrong views.

Important Notes

The object of the following 4 types of mind are the same:

- 1) the object of Maraṇāsanna Javana, while on the verge of death in the past life;
- 2) the object of Paṭisandhi Citta in the present life;
- 3) the object of Bhavaṅga Mind Clear Element in the present life;
- 4) the object of Cuti Citta which will occur in the present life.

As the meditator has not yet discerned the future, he must discern and check by insight the objects in numbers 1,2 and 3 among these 4 types to see whether they are the same or not, precisely and carefully. Another point is that the quantity of Citta-cetasika in Paṭisandhi Citta, Bhavaṅga Citta and Cuti Citta must be the same. Check attentively and precisely. Discern repeatedly. At this stage the meditator should have already been able to discern the Bhavaṅga Mind Clear Element correctly. If one is still not able to discern it, then discern the Paṭisandhi Nāma dhamma again precisely. After that further discern the Citta-cetasika = Nāma dhamma group which are arising successively, subsequent to the perishing away of the Paṭisandhi Citta-cetasika, just before the arising of Vīthi Cittas. These are the mind which continue to arise when Vīthi Cittas are not arising, so that the mind process is not broken in a life -- being the cause of life (Bhava). If understood this, then continue to discern the Bhavaṅga Nāma dhammas which are arising in between Vīthi mind processes. One will be successful.

Grouping The 5 Khandhā

In discerning the causes and effects of causal relationships according to the Paṭicca Samuppāda 5th method, the meditator must discern by the 5 Khandhā method, having grouped every mind moment into 5 Khandhā and having linked the causes and effects. Paṭisandhi, Bhavaṅga and Cuti are Vīthi Mutta Citta which are without Vīthi mind process. In these Vīthi Mutta Citta, the meditator links the causes and effects after having grouped into 5 Khandhā. In Vīthi minds also, the causes and effects must be discerned after having grouped into 5 Khandhā and having linked the causes and effects in every mind moment.

Khandhā means aggregate.

- 1) The aggregate of Rūpa existing in these 11 ways: past-future-present-internal-external-gross-subtle-inferior-superior-far-near which are the object of Āsava dhamma, grasped as I-mine by Taṇhā-Diṭṭhi is called Rūpupādānakkhandhā.
- 2) The aggregate of feelings = Vedanā existing in these 11 ways: past-future-present-internal-external-gross-subtle-inferior-superior-far-near which are the object of Āsava dhamma, grasped as I-mine by Taṇhā-Diṭṭhi is called Vedanupādānakkhandhā.
- 3) The aggregate of Saññā, in the same way, is called Saññupādānakkhandhā.
- 4) The aggregate of Cetasika Saṅkhāra dhamma, in the same way, is called Saṅkhārupādānakkhandhā.
- 5) The aggregate of consciousness, in the same way, is called Viññāṇupādānakkhandhā.
(Refer to Khandhā Sutta of Khandhā Vagga, Saṃyutta Nikāya).

Having grouped each mind moment which occurs in any of these 11 ways together with its Basis Vatthu Rūpa and object Rūpa the 5 Khandhā can be enumerated. In each mind moment:

- 1) the Basis Vatthu Rūpa and object Rūpa are Rūpakkhandhā;

- 2) the Vedanā is Vedanākkhandhā;
- 3) the Saññā is Saññākkhandhā;
- 4) excluding Vedanā-Saññā-Viññāṇa, all the remaining Cetasikas in one mind moment is Saṅkhārakkhandhā;
- 5) the consciousness = Viññāṇa is Viññāṇakkhandhā.

If understood the above definition then one will also understand the classification of the 5 Khandhā for each mind moment which will be further mentioned. As each of these 5 Khandhā has its respective cause, discern the respective causes and effects after having linked the causal relationships between the corresponding causes and effects.

Paṭisandhi 5 Khandhā (At The Moment Of 1st Stage Of Foetus Formation)

At the moment of Paṭisandhi, at the time of the 1st stage foetus formation:

- 1) the 30 types of Rūpa = 3 types of Rūpa Kalāpa which are Hadaya Dasaka Kalāpa, Kāya Dasaka Kalāpa, Bhāva Dasaka Kalāpa are the Rūpakkhandhā;
- 2) the Vedanā in the 34 Nāma dhamma of Paṭisandhi is Vedanākkhandhā;
- 3) the Saññā in the 34 Nāma dhamma of Paṭisandhi is Saññākkhandhā;
- 4) (1st way) the Cetanā in the 34 Nāma dhamma of Paṭisandhi is Saṅkhārakkhandhā;
(2nd way) excluding Vedanā-Saññā-Viññāṇa in the 34 Nāma dhamma of Paṭisandhi, the remaining 31 Nāma dhamma are Saṅkhārakkhandhā;
- 5) the consciousness = Viññāṇa in the 34 Nāma dhamma of Paṭisandhi is Viññāṇakkhandhā.

{These 5 Khandhā are for the Tihetuka person whose Paṭisandhi is accompanied with Somanassa Vedanā. If one is a Tihetuka person whose Paṭisandhi is accompanied with Upekkhā Vedanā, then as there is no Pīti; there are 33 Nāma dhamma. If one is a Dvihetuka person, then there may be 33 or 32 Nāma dhamma. As for showing the 2 ways of discernment in Saṅkhārakkhandhā, the Buddha taught mainly just Cetanā only when teaching about Saṅkhārakkhandhā by means of Suttanta method in Khandhā Vibhaṅga Pāli. Therefore in the first way, mainly Cetanā is shown as Saṅkhārakkhandhā. Then, if only Cetanā is taken as Saṅkhārakkhandhā, the remaining Cetasikas will be excluded from the 5 Khandhā. Furthermore, one may ask that, "Aren't there corresponding causes for the other remaining Cetasikas also?". Therefore, the 2nd way of forming Saṅkhārakkhandhā is further shown for the following reasons: (i) so that one can realise that the remaining Cetasikas have their respective causes and (ii) so that none of the Paramattha dhātu are left out. Take note that it is the same in every case for Saṅkhārakkhandhā.}

Discernment Of Causal Relationships Between Causes And Effects

Firstly the meditator is to discern to understand that, among the 5 past causes found (*discerned*), the arising of Kamma Vatta, which is Saṅkhāra-Kamma, is because of the Kilesa Vatta, which is Avijjā-Taṇhā-Upādāna. Then, linking the causal relationships, discern to realise that the arising of the Paṭisandhi Rūpakkhandhā which is part of the Vipāka Vatta is because of the Kamma Satti force which is part of the Kamma Vatta (which is Saṅkhāra-Kamma). When the meditator sees by insight the cause, Kamma, and the effect, Paṭisandhi Kammaja Rūpa, or, in other words, in seeing the cause, i.e. Saṅkhāra-Kamma which is surrounded by Avijjā-Taṇhā-Upādāna, and the effect, Paṭisandhi Kammaja Rūpa; that is, in seeing the arising of the effects is dependent upon the causes, discern the causes and effects as follows:

Paṭisandhi Rūpakkhandhā

- 1) Because of the arising of Avijjā (20), Paṭisandhi Kammaja Rūpa arises.
Avijjā (20) is the cause, Paṭisandhi Kammaja Rūpa is the effect.
- 2) Because of the arising of Taṇhā (20), Paṭisandhi Kammaja Rūpa arises.
Taṇhā (20) is the cause, Paṭisandhi Kammaja Rūpa is the effect.
- 3) Because of the arising of Upādāna (20), Paṭisandhi Kammaja Rūpa arises.
Upādāna (20) is the cause, Paṭisandhi Kammaja Rūpa is the effect.
- 4) Because of the arising of Saṅkhāra (34), Paṭisandhi Kammaja Rūpa arises.
Saṅkhāra (34) is the cause, Paṭisandhi Kammaja Rūpa is the effect.
- 5) Because of the arising of Kamma Satti force of the Kamma = Saṅkhāra (34), Paṭisandhi Kammaja Rūpa arises.
Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Paṭisandhi Kammaja Rūpa is the effect.

NOTES: The 20 in Avijjā-Taṇhā-Upādāna refers to the Lobha-Ditṭhi group of Nāma dhamma in each LobhaJavana in Kilesa Vaṭṭa Manodvārika Javana Vīthi. The 34 in Saṅkhāra-Kamma refers to the Saddhā-Paññā group Nāma dhamma in each MahaKusala Javana in Kamma Vaṭṭa Manodvārika Javana Vīthi. If the meditator accumulated the Kamma accompanied with Upekkhā Vedanā, then as Pīti is not included in the Saṅkhāra-Kamma which were accompanied with Upekkhā Vedanā, there are 33 Nāma dhamma. As those who are able to discern and distinguish the Rūpa-Nāma, Causes-Effects till this level are mostly Tihetuka person, only the example of Tihetuka person is mentioned here. Understand that for a Dvihetuka person, there may be 33 or 32...etc Nāma dhamma. As Cittaja Rūpa, Utuja Rūpa and Āhāraja Rūpa do not arise yet at the moment of the arising (uppāda) of Paṭisandhi, only the causal relationships with Kammaja Rūpa is shown here.

Similarly, in Nāma Khandhā such as Vedanākkhandhā, firstly discern to see by insight that because of the apparent arising = apparent existence of the cause, the effect arises. Only when one realised it penetratively by oneself with the SammāDitṭhi Paññā eyes, then discern the causes and effects as follows:

Paṭisandhi Vedanākkhandhā

The five past causes:

- 1) Because of the arising of Avijjā (=20), Paṭisandhi Vedanākkhandhā arises.
Avijjā (=20) is the cause, Paṭisandhi Vedanākkhandhā is the effect.
- 2) Because of the arising of Taṇhā (=20), Paṭisandhi Vedanākkhandhā arises.
Taṇhā (=20) is the cause, Paṭisandhi Vedanākkhandhā is the effect.
- 3) Because of the arising of Upādāna (=20), Paṭisandhi Vedanākkhandhā arises.
Upādāna (=20) is the cause, Paṭisandhi Vedanākkhandhā is the effect.
- 4) Because of the arising of Saṅkhāra (34), Paṭisandhi Vedanākkhandhā arises.
Saṅkhāra (34) is the cause, Paṭisandhi Vedanākkhandhā is the effect.
- 5) Because of the arising of Kamma Satti force of the Kamma = Saṅkhāra (34), Paṭisandhi Vedanākkhandhā arises.
Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Paṭisandhi Vedanākkhandhā is the effect.

The three present causes:

- 6) Because of the arising of Vatthu = Hadaya Vatthu Rūpa (=30), Paṭisandhi Vedanākkhandhā arises.
Vatthu = Hadaya Vatthu Rūpa (=30) is the cause, Paṭisandhi Vedanākkhandhā is the effect.
- 7) Because of the arising of object (=____), Paṭisandhi Vedanākkhandhā arises.
Object (=____) is the cause, Paṭisandhi Vedanākkhandhā is the effect.

- 8) Because of the arising of Phassa (34-Vedanā=33), Paṭisandhi Vedanākkhandhā arises.
Phassa (34-Vedanā=33) is the cause, Paṭisandhi Vedanākkhandhā is the effect.

Discern the causes and the effects in this way. However to shorten the book, from here on only the statements such as, “Avijjā (=20) is the cause, Paṭisandhi Vedanākkhandhā is the effect” will be shown in the followings, leaving out the statements such as, “Because of the arising of Avijjā (=20), Paṭisandhi Vedanākkhandhā arises”. But when discerning the causes and effects in meditation, discern as the above. In order that you can follow this way of writing, the discernment of Vedanākkhandhā will be shown again below, written in the shortened way.

Paṭisandhi Vedanākkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, Paṭisandhi Vedanākkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Paṭisandhi Vedanākkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Paṭisandhi Vedanākkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Paṭisandhi Vedanākkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Paṭisandhi Vedanākkhandhā is the effect.

The three present causes:

- 6) Vatthu = Hadaya Vatthu Rūpa (30) is the cause, Paṭisandhi Vedanākkhandhā is the effect.
- 7) Object (=____) is the cause, Paṭisandhi Vedanākkhandhā is the effect.
- 8) Phassa (34-Vedanā=33) is the cause, Paṭisandhi Vedanākkhandhā is the effect.

Explanation

- 1) **VATTHU:-** In Pañcavokāra realm where 5 Khandhā exist, Nāma dhamma can arise only if there is Basis Vatthu Rūpa. They cannot arise without a Basis Vatthu Rūpa. The Paṭisandhi Vedanākkhandhā which is part of Paṭisandhi Nāma dhamma arises only dependent upon the Hadaya Vatthu Rūpa which arises simultaneously with it at the moment of Paṭisandhi. They cannot arise without dependent upon it. Furthermore, the Hadaya Vatthu Rūpa cannot arise by itself singly; it can arise only in group called Rūpa Kalāpa. Especially, it can arise only when it gets to be dependent upon the 4 Great Elements of the same Kalāpa which can support it by means of Satti such as Sahajāta; it cannot arise without getting to be dependent upon it. Furthermore, the Hadaya Dasaka Kalāpa can only arise simultaneously with KāyaDasaka Kalāpa and Bhāva Dasaka Kalāpa.

Therefore, according to the Suttanta method mentioned as -- Vatthu nāma karajakāyo.....so atthato bhūtāni ceva upādārūpāni ca -- Vatthu is KarajaKāya. Those KarajaKāya are the Bhūta Rūpa and Upādā Rūpa in ultimate reality. According to the commentary like that, after having broken down the compactness of Rūpa and attaining the insight of ultimate reality of Rūpa, take the Bhūta Rūpa and Upādā Rūpa as Vatthu Rūpa. Therefore according to Abhidhamma method, only the Hadaya Vatthu Rūpa is taken as the Basis Vatthu Rūpa of Paṭisandhi Vedanā. According to Suttanta method, Hadaya Vatthu Rūpa together with the 30 types of Rūpa are taken as Vatthu Rūpa; Suttanta method is the method to practise upon. To break down the compactness and to attain the insight of ultimate reality, all 30 types must firstly be discerned. Therefore, take note that according to the Suttanta method, the Hadaya Vatthu together with the 30 types of Rūpa are called Vatthu Rūpa. Having realised penetratively by oneself with the SammaDiṭṭhi nāṇa Paññā eyes that Paṭisandhi Vedanākkhandhā can arise only when it gets to be dependent upon that Vatthu Rūpa, discern the causes and effects. Take note that it is the same in every case for Vatthu. Discern it according to these explanations, i.e.:

Because of the arising of Vatthu = Hadaya Vatthu (30), Paṭisandhi Vedanākkhandhā arises. Vatthu = Hadaya Vatthu (30) is the cause, Paṭisandhi Vedanākkhandhā is the effect.

2) **OBJECT:-** It is already explained that the object of Paṭisandhi Nāma is the object of the Maraṇāsanna Javana in the past life. Vedanā experiences the feel of that object. Discern to understand by insight that if there is no object to experience then Vedanā (the feeling) cannot arise. The object of offering food at the pagoda was mentioned earlier as an example. The Kamma among meditators are mostly not the same with each other. For some persons their Dāna Kamma produce the effect; while for some persons their Sīla Kamma produce the effect; and for some other persons their Bhāvanā Kamma produce the effect. Furthermore, in Dāna Kamma it is of various types such as Dāna Kamma in offering almsfood, Dāna Kamma in offering robes...etc. As for Sīla Kamma it is also of various types such as 5 precepts Sīla Kamma, 8 precepts Sīla Kamma, 10 precepts Sīla Kamma...etc. As for Bhāvanā Kamma, it is also of various types such as Kasiṇa Bhāvanā Kamma, Asubha Bhāvanā Kamma, Ānāpāna Bhāvanā Kamma, Mettā Bhāvanā Kamma, Vipassanā Bhāvanā Kamma...etc. As there are various types of Kamma like that, there are also various types of object. After having discerned by insight that Vedanā (the feeling) can arise only when there is an object to experience, further discern the cause and effect as follows:

Because of the arising of object (=____), Paṭisandhi Vedanākkhandhā arises.

Object (=____) is the cause, Paṭisandhi Vedanākkhandhā is the effect.

3) **PHASSA:-** Take note that in such teachings as “Phassa samudayā vedanā samudayo = Because of the arising of Phassa, Vedanā arises”, Phassa is taught as being the predominant mainly. In Paṭṭhāna it is taught as:

Cattāro khandhā arūpino aññamaññaṃ saḥajātapaccayena paccayo

Cattāro khandhā arūpino aññamaññaṃ nissayapaccayena paccayo

--the 4 Nāma Khandhā support each other by means of Sahajātapaccaya Satti and Nissayapaccaya Satti (Paṭṭhāna-Vol.1-pg.5 Burmese script).

Thus it is taught. Nāma dhammas, being dependent upon each other mutually, support each other; just like the (Burmese) idiom, “the island exist dependent upon land, the land exist dependent upon island”.

While eating some food, when one can chew more on it and so when more essence liquid comes out from it, the taste becomes more intense; similarly, if the Phassa in the Nāma dhammas which arise simultaneously in one mind moment and in the Nāma dhammas of different mind moments impinge on the object thoroughly, that is, if Phassa connect the consciousness with the object, then the feeling (Vedanā) of the essence of the object will be more thorough. That is why it is taught as Vedanā arise because of Phassa by way of predominance. However, Phassa cannot arise by itself singly. Only when the remaining Citta-cetasika Sampayutta dhamma support it, then it can arise accompanied by these Citta-cetasika Sampayutta dhamma. Therefore, just as the idiom “when pulling one stalk of creeper, the whole group of tangled creepers will follow”, take note that if Phassa is mentioned then the accompanying Sampayutta dhamma are also included.

The essential points to note is that among the group of accompanying Sampayutta dhamma which exist in one mind moment, if one Nāma dhamma is the effect = if one Nāma dhamma is taken as the effect, then the remaining Nāma dhammas are the causes. If two or three Nāma dhammas are taken as the effects, then the remaining Nāma dhammas are the causes. This is an essential point to note. For the remaining Nāma Khandhā, understand that it is based on this method in Vedanākkhandha. Discern to see by insight that Nāma dhamma supports each other or the group of Nāma dhammas such as Phassa support Vedanā; in other words, Saññākkhandha, Saṅkhārakkhandhā and Viññāṇakkhandhā support Vedanākkhandhā by means of Sahajāta, Aññamañña, Nissaya...etc PaccayaSatti, one dependent upon the other, i.e. the causal

relationships between one another. Only after realising it by insight, discern the cause and effect as follows:

Because of the arising of Phassa (34-Vedanā=33), Vedanākkhandhā arises.

Phassa (34-Vedanā=33) is the cause, Vedanākkhandhā is the effect.

Paṭisandhi - Saññākkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, Paṭisandhi Saññākkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Paṭisandhi Saññākkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Paṭisandhi Saññākkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Paṭisandhi Saññākkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Paṭisandhi Saññākkhandhā is the effect.

The three present causes:

- 6) Vatthu = Hadaya Vatthu Rūpa (30) is the cause, Paṭisandhi Saññākkhandhā is the effect.
- 7) Object (=____) is the cause, Paṭisandhi Saññākkhandhā is the effect.
- 8) Phassa (34-Saññā=33) is the cause, Paṭisandhi Saññākkhandhā is the effect.

Paṭisandhi Saṅkhārakkhandhā (1st Way: Regarding It As Cetanā)

The five past causes:

- 1) Avijjā (=20) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.

The three present causes:

- 6) Vatthu = Hadaya Vatthu Rūpa (30) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.
- 7) Object (=____) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.
- 8) Phassa (34-Cetanā=33) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.

(In this 1st way, only Cetanā is regarded predominantly as Saṅkhārakkhandhā. In order that none of the Paramattha dhātu is left out, another way of discernment will be shown.)

Paṭisandhi Saṅkhārakkhandhā (2nd Way: Regarding It As 31 Cetasika)

The five past causes:

- 1) Avijjā (=20) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.

The three present causes:

- 6) Vatthu = Hadaya Vatthu Rūpa (30) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.
- 7) Object (=____) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.
- 8) The remaining three Nāma Khandhā is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.

{NOTES: In subtracting Vedanā, Saññā and Viññāṇa from the Paṭisandhi 34 Nāma dhamma, there are remaining 31 Cetasika where Phassa and Cetanā are predominant. In this 2nd way, those 31 Cetasika are called Saṅkhārakkhandhā ; they are the effects. If one looks for the present cause of the Saṅkhārakkhandhā where Phassa and Cetanā are predominant, then -- sesakkhandhattayapadaṭṭhānā -- the remaining three Nāma Khandhā, Vedanā-Saññā-Viññāṇa, are the proximate cause, Padaṭṭhāna. They are the nearest cause. As one may ask that, "if Phassa is the cause of Nāma Khandhā, then isn't there any cause for that Phassa or the remaining Cetasika called Saṅkhārakkhandhā?" , therefore in this 2nd way of discernment all causes and effects are discerned. Note that the method is the same for further cases. }

Paṭisandhi Viññāṇakkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, Paṭisandhi Viññāṇakkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Paṭisandhi Viññāṇakkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Paṭisandhi Viññāṇakkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Paṭisandhi Viññāṇakkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Paṭisandhi Viññāṇakkhandhā is the effect.

The three present causes:

- 6) Vatthu = Hadaya Vatthu Rūpa (30) is the cause, Paṭisandhi Viññāṇakkhandhā is the effect.
- 7) Object (=____) is the cause, Paṭisandhi Viññāṇakkhandhā is the effect.
- 8) Nāma+Rūpa is the cause, Paṭisandhi Viññāṇakkhandhā is the effect.
 Nāma = the accompanying 33 Cetasika;
 Rūpa = Basis Vatthu Rūpa (3 = 30) + object Rūpa.

{NOTES: Nāma here means the group of Cetasika that arise together with Viññāṇa in one mind moment. In Paṭisandhi it refers to the 33 Cetasika which arise together with the Paṭisandhi Viññāṇa. If the Paṭisandhi of the meditator is accompanied with Upekkhā Vedanā, then as Pīti cannot be accompanying, there are 32 Cetasika in Nāma . Rūpa refers to Basis Vatthu Rūpa and object Rūpa. As for the object of Paṭisandhi Citta, it is one of these three objects: Kamma or Kamma Nimitta or Gati Nimitta. If it is a Rūpārammaṇa, then the Rūpārammaṇa is the object Rūpa. If it is a Saddārammaṇa then the Saddārammaṇa is the object Rūpa. Understand it in this manner. There is a teaching that, Nāmarūpasamudayā viññāṇasamudayo = because of the arising of NāmaRūpa, Viññāṇa arises (Saṃyutta Nikāya-Vol.2-pg.53 Burmese script) and there is also a teaching that, Viññāṇapaccayā nāmarūpaṃ = because of the arising of Viññāṇa, NāmaRūpa arises . Therefore, take note that Viññāṇa and NāmaRūpa support each other mutually. In this case, the meditator must discern the cause and effect after having discerned by insight the causal relationships in NāmaRūpa produce Viññāṇa = the arising of Viññāṇakkhandhā. Although the causes, Vatthu + Object + Phassa and the causes, NāmaRūpa are different in words, they are the same in the nature of ultimate reality, Paramattha dhātu. Discern it as follows: Because of the arising of NāmaRūpa, Paṭisandhi Viññāṇakkhandhā arises. NāmaRūpa is the cause, Paṭisandhi Viññāṇakkhandhā is the effect. }

Then subsequent to Paṭisandhi, after 15 times or 16 times of Bhavaṅga had arisen, the Vīthi Citta processes which are: Manodvārāvajjana (1 time)-Bhava Nikantika Lobha Javana (7 times)(= Lobha Javana which is attachment to the new state of existence) begin to arise. At the moment of Bhavaṅga Citta, such as the 1st Bhavaṅga Citta, Cittaja Rūpa and Utuja Rūpa already arose. There is a teaching in the Text that Utuja Rūpa begin to arise at the static moment of Paṭisandhi. Āhāraja Rūpa begin to arise when food/Āhāra eaten by the mother spread to the foetus. Therefore if the meditator wants to discern the Bhavaṅga 5 Khandhā subsequent to Paṭisandhi, then after having

linked the causal relationships, add and discern the following two more present cause & effect in Rūpakkhandhā:

- 1) Because of the arising of mind, Cittaja Rūpa arises.
Mind is the cause, Cittaja Rūpa is the effect.
- 2) Because of the arising of Utu, Utuja Rūpa arises.
Utu is the cause, Utuja Rūpa is the effect.

The discernments of 4 Nāma Khandhā are the same with the 4 Nāma Khandhā in Paṭisandhi. The discernment of the causal relationships in Manodvārāvajjana 5 Khandhā and Javana 5 Khandhā which arise after 15 or 16 times of Bhavaṅga subsequent to Paṭisandhi will be further mention as follows:

Manodvārāvajjana 5 Khandhā

- 1) 5 types of Rūpa Kalāpa, i.e. 46 types of Rūpa are Rūpakkhandhā. These are: 3 types of Kammaja Rūpa Kalāpa which include the Hadaya Vatthu existing in Hadaya where that Manodvārāvajjana is dependent upon, one type of Cittaja Rūpa and one type of Utuja Rūpa Kalāpa. (At that moment Āhāraja Rūpa cannot arise yet).
- 2) The (Upekkhā) Vedanā in Manodvārāvajjana 12 Nāma dhamma is Vedanākkhandhā.
- 3) The Saññā in Manodvārāvajjana 12 Nāma dhamma is Saññākkhandhā.
- 4) (i) The Cetanā in Manodvārāvajjana 12 Nāma dhamma is Saṅkhārakkhandhā (1st way).
(ii) The remaining 9 Cetasikas in Manodvārāvajjana 12 Nāma dhamma is Saṅkhārakkhandhā (2nd way).
- 5) The consciousness, Viññāṇa in Manodvārāvajjana 12 Nāma dhamma is Viññāṇakkhandhā.

Manodvārāvajjana Rūpakkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, Rūpakkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Rūpakkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Rūpakkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Rūpakkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Rūpakkhandhā is the effect.

The two present causes:

- 6) Mind is the cause, (Cittaja Rūpa) Rūpakkhandhā is the effect.
- 7) Utu is the cause, (Utuja Rūpa) Rūpakkhandhā is the effect.

Manodvārāvajjana - Vedanākkhandhā

(As these Manodvārāvajjana Nāma dhammas group is only functional mental states = Kiriya Citta and not Vipāka Nāma dhamma, they are not produced by past causes. Therefore take note that Manodvārāvajjana Nāma dhammas do not have past causes; they have present causes only.)

The 3 present causes:

- 1) Vatthu (5 types Rūpa Kalāpa = 46 types Rūpa) is the cause, Vedanākkhandhā is the effect.
- 2) Object (the new state of existence is the ārammaṇa) is the cause, Vedanākkhandhā is the effect.
- 3) (i) Bhavaṅga Manosamphassa (34) is the cause, Vedanākkhandhā is the effect.
(ii) Manodvārāvajjana Manosamphassa (12-Vedanā=11) is the cause, Vedanākkhandhā is the effect.

Explanation

- 1) **VATTHU:** Vedanākkhandhā can arise only when it gets to be dependent upon Hadaya Vatthu. At that time, as Āhāraja Rūpa cannot arise yet, then without Āhāraja Rūpa Kalāpa it is 46.
- 2) **OBJECT:** If one is a female, then it takes the new female state of existence as object. If one is a male, then it takes the new male state of existence as object. It experiences the feeling of that new state of existence ārammaṇa.
- 3) **PHASSA:** Only when that new state of existence ārammaṇa appears in the Bhavaṅga = Manodvāra then the Bhavaṅga stops and Manodvārāvajjana can arise. If that new state of existence ārammaṇa does not appear or does not impinge on the Bhavaṅga = Manodvāra, then Manodvārāvajjana which reflects and decides on that new state of existence cannot arise. Furthermore, when that new state of existence ārammaṇa impinges on Bhavaṅga = Mind Clear Element, the Nāma dhamma where Phassa (= Bhavaṅga Manosamphassa) is predominant stopped after quivering. (These are Bhavaṅga Calana-Bhavaṅgupaccheda).

Only when these Bhavaṅga Nāma dhamma ceased, then Manodvārāvajjana Nāma dhamma can arise. In other words, Bhavaṅga Nāma dhamma support after having perished away so that Manodvārāvajjana can arise. Supporting like that is mentioned as supporting by means of Anantara Satti . Therefore, Bhavaṅga Manosamphassa also helps to support the arising of Manodvārāvajjana Nāma dhamma which includes Manodvārāvajjana Vedanākkhandhā. That is why Bhavaṅga Manosamphassa (34) is also a cause of Manodvārāvajjana Vedanākkhandhā.

Furthermore, there is Phassa among the Manodvārāvajjana Nāma dhamma group of 12. It is Manodvārāvajjana Manosamphassa. Only when that Phassa connects between the new state of existence ārammaṇa (object) and consciousness, then Manodvārāvajjana Nāma dhamma group can arise. (Take note that the method is the same for further cases). Therefore two types of Phassa are shown. Bhavaṅga Manosamphassa is the Anantara cause, while Manodvārāvajjana Manosamphassa is the Sahajāta-Aññamañña-Nissaya...etc cause. Although only Phassa is mentioned, understand that it means the Nāma dhamma group where Phassa is predominant. If subtract the effect, Vedanā, from the 12 Nāma dhamma in Manodvārāvajjana, then the remaining 11 Nāma dhamma are Manodvārāvajjana Manosamphassa.

It is in accordance with such teachings as “yampidaṃ manosamphassa paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccaṃ...etc”, taught in Āditta Pariyāya Sutta and “phassasamudayā vedanā samudayo”.

Manodvārāvajjana - Saññākkhandhā

- 1) Vatthu (5 types Rūpa Kalāpa = 46 types Rūpa) is the cause, Saññākkhandhā is the effect.
- 2) Object (the new state of existence is the ārammaṇa) is the cause, Saññākkhandhā is the effect.
- 3) (i) Bhavaṅga Manosamphassa (34) is the cause, Saññākkhandhā is the effect.
(ii) Manodvārāvajjana Manosamphassa (12-Saññā=11) is the cause, Saññākkhandhā is the effect.

Manodvārāvajjana - Saṅkhārakkhandhā (Cetanā - 1st Way)

- 1) Vatthu (5 types Rūpa Kalāpa = 46 types Rūpa) is the cause, Saṅkhārakkhandhā is the effect.
- 2) Object (the new state of existence is the ārammaṇa) is the cause, Saṅkhārakkhandhā is the effect.
- 3) (i) Bhavaṅga Manosamphassa (34) is the cause, Saṅkhārakkhandhā is the effect.
(ii) Manodvārāvajjana Manosamphassa (12-Cetanā=11) is the cause, Saṅkhārakkhandhā is the effect.

Manodvārāvajjana - Saṅkhārakkhandhā (9 Nāma Dhamma - 2nd Way)

- 1) Vatthu (5 types Rūpa Kalāpa = 46 types Rūpa) is the cause, Saṅkhārakkhandhā is the effect.
- 2) Object (the new state of existence is the ārammaṇa) is the cause, Saṅkhārakkhandhā is the effect.
- 3) (i) Bhavaṅga Manosamphassa (34) is the cause, Saṅkhārakkhandhā is the effect.
(ii) The remaining three Nāma Khandhā is the cause, Saṅkhārakkhandhā is the effect.

Manodvārāvajjana - Viññāṇakkhandhā

- 1) Bhavaṅga Manosamphassa (34) is the cause, Viññāṇakkhandhā is the effect.
- 2) NāmāRūpa is the cause, Viññāṇakkhandhā is the effect.
(In this case, Nāma means the 11 Cetasika; Rūpa means the Basis Vatthu Rūpa and the object Rūpa which is part of the new state of existence).

5 Khandhā In Bhava Nikantika Lobha Javana

- 1) The Basis Vatthu Rūpa (5 = 46) which exist in Hadaya is Rūpakhandhā.
- 2) The Vedanā present in Javana is Vedanākkhandhā.
- 3) The Saññā present in Javana is Saññākkhandhā.
- 4) The Cetanā present in Javana is Saṅkhārakkhandhā (1st way);
The remaining Cetasika present in Javana is Saṅkhārakkhandhā (2nd way).
- 5) The consciousness, Viññāṇa present in Javana is Viññāṇakkhandhā.

(NOTES: These Bhava Nikantika Lobha Javana Nāma dhamma group are the Lobha-Diṭṭhi group Nāma dhamma. They may arise as 20 or 19 or 22 or 21 Nāma dhamma accordingly. In Saṅkhārakkhandhā of the 2nd way, it may be 17 or 16 or 19 or 18 Nāma accordingly. After having linked the causal relationships, discern the Rūpakhandhā which is the Basis of this Bhava Nikantika Lobha Javana in the same way as in the Rūpakhandhā of Manodvārāvajjana.)

Bhava Nikantika Lobha (1st) Javana - Vedanākkhandhā

- 1) Vatthu (5=46 in Hadaya) is the cause, Vedanākkhandhā is the effect.
- 2) Object (the new state of existence is the ārammaṇa) is the cause, Vedanākkhandhā is the effect.
- 3)(i) Bhavaṅga Manosamphassa (34) is the cause, Vedanākkhandhā is the effect.
(ii) Javana Manosamphassa (20-Vedanā=19) is the cause, Vedanākkhandhā is the effect.
- 4) Ayoniso Manasikāra (12) is the cause, Vedanākkhandhā is the effect.

(NOTES: In this case Ayoniso Manasikāra means giving attention wrongly as female life or male life. If knowing the new state of existence just attained as NāmāRūpa or causes and effects or Anicca or Dukkha or Anatta, then that knowing is right. It is right attention. Without knowing and giving attention like that but gives attention as female life or male life then it is Ayoniso Manasikāra, wrong attention. Take note that it is the Manodvārāvajjana that arise just preceding to the Bhava Nikantika Lobha Javana, or in other words, the Adhimokkha cetasika which is part of that Manodvārāvajjana Nāma dhamma group which is called Yoniso Manasikāra or Ayoniso Manasikāra. Here, it is the wrong decision of Adhimokkha as female life or male life. As Adhimokkha cannot arise by itself singly but can arise only together with the associate Sampayutta dhamma, take note that in this case 12 Nāma dhamma -- which are Adhimokkha together with all Sampayutta dhamma -- are referred as Ayoniso Manasikāra. Ayoniso Manasikāra is a proximate cause to produce Akusala Javana.